

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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Mrs. Sawyer Further Vindicated—Her Accusers Convicted of Falsehood and Fraud.

OAKLAND, Cal., April 4th, 1882.

Editor of Mind and Matter:

DEAR SIR:—In regard to the expose by the "Fool's Brigade," in San Francisco, which was so ably reviewed by MIND AND MATTER of March 18th, truth and justice demand that facts additional to those stated by you should be given.

On Sunday night, February 5th, 1882, at the last circle to be held by Mrs. Sawyer, in San Francisco, previous to a long contemplated visit to the Atlantic States, to visit her mother and recruit her health, which had been seriously impaired by the draughts upon it, through the incessant exercise of her mediumship during the past few years; a horny-knuckled hoodlum, T. M. Dixon, by name, at the head of an organized gang of conspirators, composed of envious, soured, fossilized and characterless pseudo-Spiritualists, to which respectability was given by a sprinkling of *demi-monde* young-men-about-town, who were out on "a lark," made an unprovoked, brutal and cowardly assault upon the lady's person, while she was sitting in an entranced condition, on a chair, in a cabinet, for the materialization of spirit forms; a handkerchief having been previously tied around her neck, the ends of the handkerchief drawn through two holes in the wall of the cabinet, and fastened by one of the gang on the outside of it.

The cabinet was simply a little stall (for the concentration of the magnetic forces), in the same room in which the audience sat; the back of the cabinet being the plain papered wall of the room, its sides composed of a single board, its front a dark curtain divided in the middle, and its distance from the front tier of chairs being about six feet. It had a heavy movable top, nine feet from the floor, weighed 60 or 70 pounds. According to the published statement, they were satisfied that there was nothing but honesty in the construction of the cabinet.

Having been unable to detect any fraud, or the slightest appearance of it, (for there was none), on the part of the medium, and determined to accomplish the vile purpose for which he and his confederates visited the lady's residence, Dixon, immediately after the manifestation of the first spirit form, plunged forward from a front seat to grab it, but it had vanished into thin air. Foiled in his purpose, and enraged at his failure, he then attacked the fastened, unconscious and helpless medium, who is a small, frail woman, (one of his pals, in the meantime, having extinguished the light), and attempted to jerk her head, by main force, through the tightly tied handkerchief, which he at length succeeded in doing, causing her left ear to bleed profusely, and making black and blue, for some days, that part of her neck around which the handkerchief was tied. He then tore off her basque, at the same time taking a piece of flesh from her arm; trampled over her lower limbs, and threw over her head a lace veil, which, with a wig, had been brought by the crew. These articles and the basque were taken away as trophies of the transaction, in which Dixon was assisted by two other bipeds, (three in all), in a physical assault upon a weak woman, who had never either injured, fleeced or defrauded them by word or deed.

When the lamp was relighted, the medium's only alternative was to leave the room in her own residence, in the semi-dressed condition caused by tearing off her garment. The statement that she made a confession of guilt, either at that or at any other time since her development as a medium through whom spirit manifestations occur, was absolutely false, and the foul-mouthed liars knew it. If any purported expose, or confession by Mrs. Sawyer, of fraudulent acts of this nature, has ever appeared, at any previous time, in the *R. P. Journal*, (as a friend of one of the gang has claimed), or in any other journal, or newspaper, or publication whatever, they were of the same manufacture as in this instance.

Previous to Mrs. Sawyer's sitting in the cabinet that evening, she expressed the desire that two or three of the ladies who were present, should go with her into another room and examine her clothing; but all in the room professed to concur in the opinion that, in view of her good reputation, the divesting herself of her garments was not necessary, and that the fastening test would be sufficient.

The names of the parties published, indorsing Dixon's attack, were those of the gang that went there for that purpose.

A number of distinguished citizens, who have no affinity with Spiritualism, remarked, when learning the facts a few days after the occurrence, that if they had been present, and Dixon had been shot in the mouth, on the spot, he would have received nothing but justice; and that the effect would have been beneficial upon other self-constituted persecutors of unprotected ladies, whose only crime consists in the development, within their organisms, and without their volition, of various phases of mediumship, whereby they are only passive instruments, or avenues, for the demonstration to the natural senses, of the immortality of the soul; that our departed friends and loved ones have only thrown off earth conditions, and, in their spirit bodies, are often at our side, taking an interest in our welfare.

Concerning the genuineness of Mrs. Sawyer's mediumship, there cannot, in an unbiased mind, which has devoted any time to a calm, impartial and intelligent investigation of the phenomena, be the possibility of a doubt. Whatever may be

their philosophy, they are not produced by fraud nor trickery. The development in this lady's case has been gradual, from the time she was eight years of age.

First, the spirit hand, arm, or face, only, manifested; and, at the last, the full-length, spirituelle, symmetrical forms which have frequently thrown back to the wall the top of the cabinet above referred to, then drawn it back gradually to its place, and in one second thereafter they have appeared floating, without support, from the upper part of the cabinet, nine feet from the floor; half the body being outside the curtain, which no masked medium, however light her weight, could accomplish in a little empty stall, in a small room, without visible and intricate machinery.

The major number of the floating forms, also those standing, are unveiled; have facial movement, expression, mobility, and animation which cannot be imparted by any mask which has ever been or ever will be invented. The features are as different from those of the medium, as the physiognomy of a black-haired, black-eyed, swarthy Spanish matron is unlike that of a blue-eyed, flaxen-haired German girl. Their hands and faces are sometimes cold as ice, and the peculiar, undefinable odor of the magnetic elements by which their spirit bodies are made visible and tangible to the ordinary senses, is occasionally, during damp weather, like that which might characterize a galvanized corpse.

Spirit forms have also been seen floating under, and in close proximity to the top of the cabinet, like a toy balloon at the ceiling of a room, and the medium at the same time visible in her chair, to one who had approached the cabinet. Fresh and bedewed roses and other flowers have been seen to fall from "airy nothingness," as it were, upon the table in front of the cabinet.

The lady has allowed herself to be subjected to every test which skeptical ingenuity or fiendish malice could invent. She has been sewed up in an envelope of mosquito netting, and the same marked with sealing-wax and a business office stamp; her mouth has been sealed with marked court-plaster and postage stamps, yet "Maud," the little girl orator and philosopher, not more than four feet in stature, has appeared between the curtains, and given answers of wit and wisdom to inquiries propounded on a diversity of intellectual subjects which are beyond the comprehension of a frog-brain like that of Dixon, or his assistants. Also, at the same circle, the full form of a Hibernian woman, who departed from earthly life in Cleveland, Ohio, a foot taller than the medium, and having a rich brogue, manifested at the aperture, and spoke to persons in the audience. These are the two distinct personalities whose voices the half-starved *Chronicle* reporter was inadvertently truthful enough to state were wholly different from, and could not be imitated by that of the medium, in addition to his admission that the cabinet was "all fair and square."

Mrs. Sawyer's wrists have been fastened with chains wrapped around them, and the ends secured with a padlock brought by a skeptic, yet a man's arm, the size of that of John C. Heenan, or Tom Sayers, has appeared, from the shoulder, outside the curtain, and dealt a blow like that of a sledge-hammer upon the table in front of the cabinet, the table having been placed there for the convenience of spirit forms in writing their names and messages.

The cabinet has been divided, throughout its height and width, by a wire screen, into compartments, and spirit forms have appeared in the part unoccupied by the medium.

The lady has been placed on a trestle, to which all her limbs have been secured with bands of sheet iron and screws; her person has been enveloped with many feet of ropes; yet strangers have recognized the names and materialized spirit forms of their friends and relatives, receiving from them messages, written visibly, at the table, in the spirit's earth-life chirography, and referring to facts and occurrences of which no one but the person receiving the message could, under any circumstances, have been cognizant.

Spirit forms have, at intervals, materialized as the medium was approaching the cabinet, and entered it with her; they have also been seen to develop, without the cabinet, from what had the appearance of a fog at her side. When the curtains have been drawn aside by investigators, as they were going into the cabinet, to obtain satisfactory tests while holding the medium's hands, the interior of the cabinet presented the appearance of being filled with steam which immediately dissipated, and at the same time an unseen hand (the hands of the medium being tied) grasped the chair which they were taking into the cabinet, and jerked it back into the corner.

While such investigators have been inside with the medium, (two persons always enter at once), and holding her wrists, two materialized hands have appeared on the outside of the curtain, (materializing through it, as it were, without parting it), and been seen by the whole circle, while the dainty fingers of little "Maud" (whose earth-life body was burned to cinders, in Minnesota, by Indians) were felt, and her clear, distinct and pleasant voice, and the lower tones of the medium were heard simultaneously by those seated inside the cabinet, conversing with the medium and the child spirit.

At the same sitting, in addition to "Maud's" fingers, a long, slender, delicately formed hand, apparently without bones, has been felt upon the foreheads of the sitters while they were holding the wrists of the medium; the cabinet, as before stated, being in the same room in which the au-

dience sat, its back being composed of the plain papered wall of the room—no back door, and no possibility of any accomplice entering from a trap below, if there had been one, which there was not, as the fraud hunters themselves admitted; and the cabinet was not of sufficient capacity to hold more than three persons seated on chairs, which had been crowded into it.

The abject slave of his black-mailing master, the *Chronicle* blik, in his report of a circle held by Mrs. Sawyer, a few nights after the cowardly assault, admits having felt the touch of "Maud's" fingers, and heard the sounds produced by them upon the strings of the guitar, (which had been taken into the cabinet), during the time he, in company with a lady, was seated therein with Mrs. Sawyer. The fact that, as a prevention against the charge of fraud, no manifestations will occur to persons seated in the cabinet with the medium, unless both hands of those who enter are clasped, or interlocked, either above or below, or on both sides of the hands of the medium, wholly dispels any plausibility in the reporter's assumption that the lady visitor, who entered the cabinet with him, was a confederate for the production of those tiny finger touches and the sweeping of the guitar strings.

At the beginning of her sittings, Mrs. Sawyer's wrists have always been tied together with a rope, by any one in the audience who would volunteer to do so, the ends carried around her body, and tied on the outside of the chair. A rope or handkerchief is then tied around her neck, and the ends carried through two holes in the side of the cabinet, and fastened on the outside, (visible to the circle), rendering it impossible for her to move half an inch out of the position in which she had been placed, to say nothing about disengaging herself, and then floating from the top of the cabinet, nine feet from the floor, in masks and other paraphernalia, after garments had been removed and thoroughly examined by self-appointed committees of her own sex, immediately prior to her taking a chair in the cabinet.

The preceding is only a tithe of the testimony which could be adduced by numerous unprejudiced and truthful investigators, who care nothing about Spiritualism, *per se*, in defence of this persecuted lady. The fact of her residence upon the Coast for so many years, during which she has been holding circles and making converts to the doctrine of immortality and spirit return, not only at her own residence, but at the homes of leading citizens in San Francisco, Oakland, Stockton, Sacramento, and other cities, where those who entertained her imposed their own test conditions, and always with satisfaction to themselves, is one powerful additional proof, not only of the genuineness, but of the high phase of her mediumship.

Although Mrs. Sawyer's advertisement has been in the *Chronicle* for months, the scrivener of the "Fool's Brigade" did not even publish the initials of her name correctly. They should have been C. M. instead of C. H.

Yours faithfully,
Mrs. F. J. Le MOYNE.

Man.
Men and women
Alike are only masters of themselves,
When they have learned their powers; until then,
They are slaves to creeds and circumstances,
Fostering theories, wild as they are false,
And as they clasp them in their fond embrace,
So will they shun the light of sterling truths,
And hold progression foul.

Many a theory in regard to the curing of disease, has for a season held its intellectual sway, and then as a flimsy taper, suddenly disappeared; yet scarcely was its absence realized, when another loomed up to fill its place. Thus in quick succession, one has followed the other—and even now, another craves attention, that no doubt will be received as a new revelation presented to the world with the euphonious title of the "Christian Science," and from what has been stated in regard to it, it is evident that it is founded upon the old belief of a Divine interposition or miraculous healing, an idea long since exploded as being contrary to the laws which govern the universe. No Divine interposition being possible, because all that exists is the effect of certain laws not to be set aside nor evaded, for they are ubiquitous or a part of Deity himself, therefore to destroy them would involve his infinitude, which is impossible. The cure in the case of Mrs. Eddy herself, given in detail in the Boston Sunday *Globe*, of the 28th of March last, was the effect of a belief upon her part, that she would be healed, and was so, purely by that belief, although she denies the fact which Christ believed in and promulgated over eighteen hundred years ago, in the never to be disputed saying, viz: "Thy faith hath made thee whole." It is a Divine law that man must save himself, and upon the same principle, it has been ordained that he must also cure himself by means inherent in his nature. This is evident from the fact that as God in his infinite wisdom has made it possible for man to contract disease by imprudence and otherwise, he has also provided a natural remedy, which when properly understood, and made use of, would not fail to cure him.

This remedy will be found in *Statuolence*, or educated somnambulism, a condition which when properly taught, is entered by the will of the individual, and by which he can cure himself, either by a positive act of his own will while in the state, or by the insensible condition even when otherwise in a natural state. This he can effect by an act of his own will independent of

Divine interposition, mortal officiousness or any other outside influence.

Man, therefore, is God's workman, and according to the "Giver of Thoughts," must be centrally and germinally divine.

Man, while in the statuolence condition, possesses extraordinary powers, and we know that many other individuals who are naturally susceptible or mediumistic, may be led to believe, that they are influenced by supposed unseen forces, etc., when in fact the cures effected in their case, were the result of their own inherent but undeveloped powers of mind, acting unconsciously and yielding them relief.

We wish, however, to be distinctly understood, that we do not deny that the cures said to have been effected as detailed in the Boston Sunday *Globe* may have been made, but we differ materially as to the cause of their having been effected.

The Bible is full of detailed cures that have been made in past ages, and many others have been effected in modern times by laying on of hands, and other doings, so as to engage or abstract the mind from the body, thus in many cases effecting instant relief and thereby causing faith, inadvertently so as to complete the cure.

Other methods similar in effect have long been practiced, such as manipulations and passes, with the view of communicating or abstracting a magnetic influence, supposed to exist, superabundantly in some persons or "operators," and deficiently so in others. These "operators" or healers, beside invoking deific aid in making cures, also tried to magnetize water, powders, and even bits of paper, which they sent by mail or otherwise, to those who had faith in their virtues, but when cures are thus effected they are evidently the result of the same cause, viz, of faith, or a belief that certain effects would follow the means employed.

Sensitive persons who are ignorant of their power, are easily imposed upon by psychologists, (so-called) and can be made to believe and do anything, however idiotic, simply because they do not think for themselves; such persons are as easily cured as they are deceived, and this is the class of persons who are cured by worthless remedies.

The whole secret or mystery in the cure of diseases by the "Christian Science" method, is realized in the idea, that it is only necessary to make patients believe that they are not diseased, or in other words to convince them that they are not ill, and as soon as that is accomplished the cure is effected.

This is equivalent to the idea that man creates his own illness, and the only remedy is to cast it off or to forget it.

This desideratum, can only be quickly and effectually accomplished by the statuolence, and as he has power to create or to relieve pain or disease at will, or can see, hear, taste, smell or feel at a distance, as well as near by, it follows that he is supremely independent, and at will can render his body or any part of it insensible, independent of the rest, or can restore the whole or any part of it at once as he pleases.

His power, therefore, is far in advance of any possessed by "operators," psychologists, Christian scientists, or any one else, especially as he does it all himself, and whenever he pleases, consequently he is master of his condition as well as of disease.

This power, is, in a measure, possessed by all who exercise their will, even when in a natural condition, and as they do so determinedly or not, so will they be able to overcome disease, break up contracted habits, and be master of themselves.

WM BAKER FAIRBROOK, M. D.
Lancaster, April 18th, 1882.

Attention, Travelling Spiritualists.

PARIS, March 27, 1882.

Editor of Mind and Matter:

Frequently strangers—our brothers in faith and advocates of the cause—are at a loss to know whom to apply to in Paris for the negotiation of their bills of exchange and bank drafts, and to place their funds where they will yield good interest.

Mr. P. G. Leymarie, realizing the embarrassment in which our friends are placed (for I am a devoted Spiritualist), has induced me to address you my circular, believing that if you would give it a place in your journal, it would be specially accommodating to all advocates of our cause by relieving them from the trouble which all strangers experience in Paris.

I can offer my services as correspondent to all travelling Spiritualists who can place confidence in an old worker in the cause.

With sentiments of esteem,
HENRI DAVIET.

Dear sir and confrere:—I would particularly recommend my friend, the faithful advocate of Spiritualism, Wm. H. Daviet, Bunker, at Paris.

Yours with sympathy,
P. G. LEYMARIE.

Further particulars may be obtained by addressing MIND AND MATTER office, Philadelphia.

C. W. Hall, Rock Rapids, Ia., writes: "I am happy to think I could be of any use to you, who are so faithfully battling with the powers of darkness and the numby, pamy, milk-and-water Spiritualists, the lingering tail end of orthodoxy. I wish I alone (if there was no other) was able to sustain you in your herculean efforts to enfranchise and enlighten the world."

[From the "Daily Commercial," Cincinnati, O.]

JUNO'S ODE.

The following remarkable poem was delivered to me in my office some days ago, entirely impromptu by Mr. Jesse Shepard, the singer, pianist and poet. We had been conversing on Grecian art and literature, when suddenly he began to dictate while I wrote what was uttered.

The poem is here given just as delivered. It has reference to a revival of ancient lore, and is applicable to the artistic tastes of a new school which is now coming into existence, namely, the mingling of the classical with the newest æstheticism of to-day.

A. G. W. CARTER.

Cincinnati, April 20, 1882.

Now Juno from her stary height,
Descends to rule the ways of night,
Here on this mortal earth,
And cause your eyes to see the light,
And wonder at the glorious sight
That crowned Apollo's birth.

In mystic majesty and might,
Her chariot in resplendent flight
Triumphant rolls along,
She's armed for freedom and for right,
With sword and helmet for the fight—
She chants Victorian song.

Make way to open wide the door,
We come with old Hellenic lore,
The modern world to greet;
We come from Ægean's distant shore,
Where sunlight smiles and thunders roar,
And godlike armies meet.

Then let us laugh, and praise, and sing,
Let joyous echoes round us ring
In festivals of love,
For Grecian gods are on the wing,
And Grecian glories they will bring
From Elysium above.

We'll show thee how lost Theban arts
Ruled o'er proud valiant Trojan hearts,
In war, and love, and song;
In peace, in pain, in pleasure's parlay,
In fair Diana's deadly darts
The Lydians knew so long.

Where purple peaks of splendor rise
From pillared planes to temple skies
Th' assembled gods awake—
Th' immortal virtue of the wise
Ascended hosts—that never dies—
In paradise partake.

Chicago Correspondence.

CHICAGO, April 24, 1882.

Editor of Mind and Matter:

I have started a mediums' meeting in my neighborhood. This is the second Sunday, and it will be a success, as far as numbers and the mediums are concerned. Dr. Matthew Shea has consented to come over every Sunday morning, and Mrs. Kingsberry, of California, who remains in the city this summer, has promised to be on hand every Sunday; and two such mediums as these will draw a crowd in any place—giving names and describing our spirit friends. Also, Mrs. Elder, late of Boston, an old worker in the field, will assist us. As this is in the heart of the city, among the fashionable churches, where none but the rich and those who are dressed in satins and silks, and who ride in their carriages, enter. These churches give no proof of immortality. It is all faith. Faith does not satisfy a mother when she has lost her darling child, and our mediums give the names, dates, and words of cheer to the mother, and her hope and joy are strengthened. What joy and satisfaction it brings to the soul to know that our loved ones are with us! It seems to smooth our path in life, and make us more charitable to our fellow-creatures, and stronger to battle for the right.

Now, there are three mediums' meetings in this city, and this is the fourth, and all are well attended. The one on Halsted street is often so full that there is not standing room, and we shall try and build this one up so there will be only standing room. Mrs. Richmond and her guides have been giving receptions in this part of the city, and, as I understand, will give more. There is a great desire for people investigating, to go to Mrs. Richmond's receptions, and no one can tell the amount of good that woman has done in this city.

Strangers stopping in the city over Sunday, and who are investigating, cannot spend two hours more profitably than take State-street Cable cars to 2730 State-street Apollo Hall, and I am sure your spirit friends will come with you.

Yours for humanity,
A. BICKNELL COMAN.

Reply to E. W. Curtis.

VINELAND, N. J., April 23, 1882.

My Old Friend, E. W. Curtis:

I have just been reading your letter to J. M. Roberts, which was published in the last issue of his paper, and the first thing I notice is the effort of some nameless person, who, with feelings of revenge, a dyspeptic stomach, and a great amount of verbiage, undertakes to point out to you the "tree of life," and his own marvellous light, by quoting his correspondence with some Philadelphia in regard to the character of the editor of MIND AND MATTER. This city man who enlightens your informant, has no combination of faculties in which truth and honesty of purpose can find its lodgment as a mental companion, for he, as well as every other Philadelphian who is conversant with the Bliss trials, knows that the Bliss mediums were honestly acquitted, and that too by the efforts of Gen. Roberts, the heroic medium defender of our country. Your particular informant who would relieve you from error, may choose his own companionship in working out his "salvation." On this very day the Spiritualists of Philadelphia may thank Mr. Roberts for the grand position which they now occupy. For at the time of the combined efforts of all the various enemies against Spiritualism in the city, J. M. Roberts, by his manliness and the inspiration of good angels, made a grand defence for honest mediumship, and has exposed the would-be expositors who have already come to grief, which is the ultimate fate of this whole fraud-seeking clan.

There is a long list of both male and female materializing mediums whose characters are above reproach by their acquaintances, who are thankful for their friend and protector.

While you are so often beset with falsehoods and insinuations, it is no wonder, Bro. Curtis, that you ask for the character and standing of J. M. Roberts. I think he has given you a good and grand answer, in pointing you to localities where his whole life has been spent. Knowing your carefulness and candor, his answer will be sufficient. I know you only asked him for that favor so as to get a "club" to rap somebody's knuckles. I tell you, Bro. Curtis, that when a person

courts favor with a man of the character of John C. Bundy you may well look upon him with suspicion. The *Religio* is the grand oracle for those whose mental appetites are famishing for fraud and falsehood.

I once expressed an opinion that the mantle of Guiteau would in a few weeks fall upon the unfortunately organized Bundy, and I guess it will unless the use of it is monopolized by some of his supporters.

You and I my old friend will not give over to feelings of unrest, for the times that are upon us are natural results, and there is more yet to come, but the good angels will "hold the fort" against any and all wicked designing. Materializing has come to stay, for by force of circumstances it must and will prevail. The spiritual and physical growth and development of our planet demand the materializing of angels, and our spirit friends are rejoicing because the time is at hand when they shall have the ability to walk in open day by our side and hold sweet converse with us.

I once asked our dear daughter Minnie, who passed to the higher life almost four years ago, What of MIND AND MATTER? She said, "Pa, Gen. Roberts is a lawyer and sometimes writes pretty plain, but there is no man that can do the work that he is doing; the *Banner* is doing good, and so are other papers, but they cannot fill the place of MIND AND MATTER." All of which I believe to be true, and we will encourage Bro. Roberts in his efforts to sustain and defend the truth. His defamers and the enemies of our physical mediums will make a sorrowful picture in spirit life when they come to stand before him unmasked and their frauds exposed.

W. N. MERWIN.

KIND WORDS.

Mrs. M. E. Williams, New York City, writes: "Enclosed please find two dollars for your paper. I will take pleasure in interesting friends to do likewise."

E. Richardson, of Providence, R. I., writes: "Please send me MIND AND MATTER for six months longer, as I like the paper very much. Enclosed please find one dollar."

Mrs. J. C. Young, Chardon, O., writes: "Please find enclosed two dollars for MIND AND MATTER another year. It is the best paper ever published. Long may you live to wield the sword of truth."

C. Carvalho, Santa Cruz, California, writes: "I like you for your defence of the poor persecuted mediums. Angels bless and strengthen you to ever battle for the right. Yours for truth and progress."

A. B. Severance, Janesville, Wis., writes: "I have been more than delighted with the last few numbers of MIND AND MATTER, notwithstanding they are all good. You are doing a grand work. May angels bless you."

L. A. Perrot, Richmond, Va., writes: "Enclosed you will find one dollar for six months' subscription, and I hope I will do better next time, for your paper is too much food to do without. Yours for truth."

Amanda H. Taylor, Ann Arbor, Mich., writes: "Please find enclosed two dollars for your paper another year, and accept my hearty good will and kind wishes for your success. I think your paper is just the one we need."

R. C. Kerr, Augusta, Georgia, writes: "Your valuable paper of the first of April was received, but the number before that was not. I value your paper too highly to lose a single number; so if you have one to spare, please send it to me."

Orson Brooks, Denver, Colorado, writes: "Bro. Roberts, 'don't give up the ship,' I know the truth of Spiritualism, and for one am ready to stand by it, and aid in every way I can in sustaining you, and all in the army of its defence."

Mrs. J. M. Smith, Kansas City, Mo., writes: "Enclosed please find money order for two dollars, to continue my subscription to MIND AND MATTER from the time it expired. I like the paper far too well to discontinue it."

James Magness, Houston, Texas, writes: "I am en route for Mexico, with a view of making that my future abode. When I get located I will give you directions where to mail my paper, as I don't propose to do without it wherever I may be, and will endeavor to extend its circulation."

R. B. Buell, Eau Claire, Wis., writes: "I am going away from Eau Claire to Kansas; so please stop my paper here. When I get located, I expect to subscribe again, and shall try to get subscribers for it. I think MIND AND MATTER ought to be read by all Spiritualists."

B. F. Ward, Lower Lake, California, writes: "I am very glad you informed me of the expiration of my subscription, as I could not have told. I send you \$2 for another year, as I think I cannot do without it. I would as soon go without my dinner, for it is victuals and drink to me."

Mrs. Lucy J. Vaughn, North Jackson, Ohio, writes: "Enclosed please find one dollar for six months' renewal of MIND AND MATTER. I would not be without it, as it leads us upward and out into verdant fields, with its living waters of everlasting life, on whose silvery bosom we can discern barges freighted with the wise, the just, the true."

S. P. Merrifield, Coloma, Mich., writes: "Dear Sir:—Enclosed please find two dollars to apply on subscription to your most valuable paper MIND AND MATTER, the time for which I have paid having nearly expired. The paper is of too much value to me to lose any of its numbers. Hoping that it may carry light and consolation to many a household in the land, I am truly yours, S. P. Merrifield."

Phil. F. Bennett, De Witt, Clinton County, Ia., writes: "I thank you very much for your kindness in continuing your paper since my subscription expired. This is the first opportunity I have had to get a money order. Please have my renewal date back to March 4th, and do not miss a number. You may book me for a life-long subscriber—at any rate, as long as you defend mediums as now. Please find order for \$2, and excuse delay."

Wm. Gathercole, Kalona, Iowa, writes: "I received the paper and card notifying me of the expiration of my subscription. I am sorry to cause

you that trouble, but I have been on the sick list and away from home. I find my health falling lately and am 60 years of age the 4th of next month, but it seems that I cannot get along very well without your paper, so I enclose one dollar for another six months. It seems that it is good food for the body even, as well as the spirit."

James P. Cunningham, Ashley, Ohio, writes:—"I highly appreciate your paper (MIND AND MATTER). It is the best Spiritual paper I can get. I have stopped the *R.-P. Journal* and the *Banner of Light*, because they were in opposition to the mediums; but I like MIND AND MATTER for the stand it takes in the defence of mediums and in putting down fraud. Yours in the search for truth."

Hiram Lawrence, Craig, Mo., writes: "Enclosed you will find \$2.00 to pay for one year's subscription for MIND AND MATTER. I have read MIND AND MATTER some, at intervals, but not until recently did I learn its true character and importance, and the great necessity for such a publication. I am well pleased with the way it is managed, and cheerfully contribute to its support. I wish you great success in this enterprise, and that much good may be done for the cause it advocates."

Mrs. E. S. Shedd, Vineland, N. J., writes: "Bro. Roberts,—Dear Sir:—I write to return you my most earnest and sincere thanks for sending me MIND AND MATTER. It comes to me like a ray of light from the beautiful beyond. Confined by sickness at home, my mind is cheered to learn of the work that is being done through mediums, to prove that what has been called death is but the entrance to a life. Death has truly been robbed of its sting. May the angel world bless you in your labors for humanity, is the prayer of Mrs. E. S. Shedd."

J. Hollingdale, Boston, Mass., writes: "I have long wished to write you a letter, but cannot find time at present to do so, and these few lines must pass as an apology. Please accept my thanks for the papers you sent me a few weeks since. I placed them where I thought they would do the most good. I am in full sympathy with your noble efforts in defence of the true and good, and would that I could aid you with more substantial means. The blessings of the best and noblest must be with you, and the consciousness of your good works must bring with it an exceeding great reward, beyond the reach of earthly dignities."

California Correspondence.

CAMPO SECO, Calaveras County, Cal.,
April 18th, 1882.

Editor of Mind and Matter:

I wrote to you to send me the paper MIND AND MATTER, if you were so minded, and that I would send you the pay for the same as soon as I could find where I could get paper money to send to you. I had spoken to three men in town to get them to pay me, and on Sunday I got them. If you have failed to send the one number, please send it, for I don't wish to lose a number; they are doing a good work here, as they are doing in other places.

Stick to them Bro. Roberts, keep them in the right track, you have the good wishes of all men that have any regard for truth; go on and send your paper to an old miner that has been a Spiritualist for twenty-five years.

H. J. HARPER.

A Good Psychometrist.

LANCASTER, Pa., April 1882.

Editor of Mind and Matter:

The lady alluded to in the following letter, developed under my instructions a short time ago, and I fully believe that she can become of the best of psychometric delineators, if she will practice it, "for practice makes perfect." I seek to give the lady a public recognition, because I believe her worthy, and hope it will encourage her to make her powers more widely known. Any one wishing her services will find her a ready respondent, by addressing Miss Hattie Lee, Vernon, Vermont.

Wishing you and paper and the cause a grand success, I am fraternally yours,

W. H. DRAKE.

LANCASTER, Pa., April 16, 1882.

MR. DRAKE:—The two delineations of my wife and self, which were kindly furnished you lately by Miss H. Lee, I am pleased to say, are quite satisfactory and correct as far as we are able to know. We desire to return thanks to the lady for her willingness in the matter, and tender our appreciation of her growing abilities.

That we may never become underserving of the characters accredited to us—that Miss Lee, with the sunlight of Spirituality, may realize in the now opening bud a beautiful psychometric flower, wafting its fragrance far and near—that she may attract numerous and sincere friends to cheer her path upward—this is the heartfelt wish of your brother.

A. N. BRENNEMAN, JR.

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,

FRANK T. RIPLEY,

Portage City, Wis.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.	
Am't previously acknowledged in MIND AND MATTER	\$169 20
PLEDGED.	
Pledges previously acknowledged in MIND AND MATTER	\$258 00
Samuel Graham, Kingsbury, Ind.	1 00
Mr. and Mrs. Geo. Dodson, Terre Haute, Ind.	2 00
J. D. Robbins, Terre Haute, Ind.	50
Mrs. Corbit, Malvern, Ark.	1 00
Mrs. Dr. J. Bull, Little Rock, Ark.	1 00
J. V. Pedron, Camden, Ark.	5 00
Total Pledged	\$268 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Old Age and Literature and the Fine Arts.

Cato at eighty commenced the study of Greek.

Plutarch, that of Latin, almost as late in life.

Theophrastus began his work on the characters of men at ninety. Death only terminated his literary labors.

Socrates learned to play on musical instruments in old age.

The great Arnauld retained his vigor of genius and command of pen to his last day. At eighty-two he was still "the great Arnauld."

Sir Henry Spelman cultivated the sciences after fifty, with good result.

Colbert, the famous French minister, almost sixty, returned to his Latin and law studies.

Tellier, the chancellor of France, learned logic, to dispute with his grand-children for amusement.

Dr. Johnson applied himself to the Dutch language but a few years before his death.

The Marquis de St. Aulaire, at the age of seventy, began to court the muses, and was crowned with their freshest flowers. His verses are full of fire, delicacy and sweetness.

Chaucer's Canterbury tales were commenced in his fifty-fourth and ended in his sixty-first year.

Ludovico Monaldese wrote, at the age of 115, the memoirs of his times.

Benvenuto Cellini wrote his delightful autobiographies for artists after fifty-eight.

The Efficacy of Relics.

When the Reformation was spread in Lithuania, Prince Radzivil was so affected by it that he went in person to pay the pope all honors. His holiness presented him with a precious box of relics. Upon his return home some monks entreated permission to try the effects of the relics upon a demoniac, who had thus far resisted every kind of exorcism. They were brought into church with solemn pomp, accompanied by a great crowd, and deposited upon the altar. After the application of the relics, the demoniac instantly recovered. The people cried, "A miracle!" and the prince, raising his hands to heaven, felt his faith confirmed. But he observed, in the midst of his pious joy, that the young gentleman, who was keeper of the relics, smiled, and, by his motions, ridiculed the miracle. The prince indignantly took the young keeper to task; who, on promise of pardon, explained that, in travelling from Rome, he had lost the box of relics, and, not daring to mention it, he had procured a similar one and filled it with the bones of cats and dogs and other trifles like those lost. It was by the assistance of this box that the prince discovered the gross imposition of the monks and the demoniac, and Radzivil became a zealous Lutheran.

Astrological Anecdotes.

An astrologer having assured Charles IX that he would live as many days as he should turn times on his heel in an hour standing on one leg, his majesty performed that solemn exercise an hour every morning; the principal officers of the court, the judges, chancellor and generals, meantime in compliment standing on one leg and turning round.

Thursday was given by the astrologers to Henry VIII as his unlucky day. He, his son Edward VI, Queen Mary and Queen Elizabeth, all died on Thursday.

Lilly the Astrologer in his life written by himself, says that in his various conferences with angels, their voice resembles that of the Irish!

Alchemy.

Henry VI was so reduced by his extravagances, that he endeavored to recruit his empty coffers by alchemy, encouraged the search after the philosophers stone, dispensing with all statutes and prohibitions to the contrary. Alchemists were formerly called Multipliers, and a statue of Henry IV had enacted that "None from henceforth shall use to multiply gold and silver, or use the craft of multiplication; and if any the same do he shall incur the pain of felony." After the patent of Henry VI was published many promised to answer the king's expectations so effectually, that the next year he issued another patent, telling his subjects that "the happy hour was drawing nigh, and by means of the stone which he should soon be master of, he would pay all the debts of the nation in real gold and silver. (Strange he should not have thought of green-backs or fiat money.)

Dr. Girtanner of Gottingen, ventured the following prophecy, (this was early in the present century.) "In the nineteenth century the transmutation of metal will be generally known and practiced. Every chemist and every artist will make gold. Kitchen utensils will be of silver and even of gold, which will contribute more than anything else to prolong life, poisoned at present by the oxides of copper, lead and iron, which we daily swallow with our food.

The Different Forms of Heresy.

A book published by a fellow of the Society of Jesus, entitled "The Faith of a Catholic," gives the following different forms of heresy which his book is intended to combat:

The Atheist, who does not believe in God. The Pagan, who adores several. The Deist, who believes in one God, but who rejects a particular providence. The Freethinker, who presumes to serve God to his fancy, without being attached to any religion. The Philosopher, who takes reason, and not revelation, for the rule of his belief. The Gentile, who does not believe that God promised the Jews a Messiah. And the Jew, who refuses to adore the Messiah in the person of Christ.

If living now, he might add one or two more, perhaps, not omitting Spiritualists, the most formidable of the lot.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$137 48
A Friend, San Francisco, Cal.,	8 00

Men and Ladies Wanted. See Curran's advertisement.

EDITORIAL BRIEFS.

The Spiritualists of Lockport, N. Y., will hold a two days meeting Saturday and Sunday, May 13th and 14th. O. P. Kellogg, Geo. W. Taylor, and other speakers will be present.

J. G. MURRAY, Sec.

W. L. JACK, M. D., of Haverhill, Mass., informs us that he expects soon to visit Greenfield, Holyoke and Springfield, Mass., and Hartford, Bridgeport and New Haven, Conn. His present address is 60 Merrimack St., Haverhill, Mass. See advertisement.

The Peoria daily *National Democrat*, was sent to us this morning from a friend in Peoria, Ill., in which is an account of a seance held at the house of Peter and Elizabeth Ogden, by A. F. Ackerly, at which a reporter of the *Democrat* was an invited guest. The reporter could detect no symptoms of fraud or trickery, and being unable to account satisfactorily for the phenomena, had to give it up and give the spirits credit for what was done.

We are informed that the surprising success of Mrs. Dr. Nueneman in treating diseases, has caused her to remove from 467 North Fourth St., to more extensive and convenient quarters, where she is prepared to receive patients to board during treatment, furnishing them every care and attention. Besides her daily practice she gives diagnosis and treatment, free of charge every Saturday afternoon from 2 to 4. Many individuals both in Camden and Philadelphia, will cheerfully testify to her success in treating them, and those afflicted will do well to call and test her remarkable powers. Her new residence is 1121 N. 4th street. See advertisement.

THE ILLINOIS STATE LIBERAL LEAGUE CONVENTION.—The first annual convention of the State Liberal League of Illinois, will be held in Maencher Hall, in the city of Bloomington, Ill., on Saturday and Sunday, June 3d and 4th, 1882. It is very desirable that as many of the members of the State League, as possibly can, should attend; as there is much important work to be done, in order that the State League of Illinois, may be put on a firm basis; and for the earnest promulgation of the principles of State secularization, as set forth in the platform of the National Liberal League. Also that we may, if possible, devise some plan whereby the State of Illinois may be supplied with a lecturer or lecturers of recognized abilities, who will at all times be ready to go and lecture in such places as their services may be needed; and where they can do the most good for the advancement of the liberal cause—a cause which should have a warm spot near the heart of every true and earnest liberal.

F. F. FOLLETT, Sec. of the L. L. of Ill.
Bloomington, Ill., April 19th, 1882.

We are pleased to learn that the Children's Lyceum has been re-organized by the Second Association of Spiritualists of Philadelphia. The Lyceum meets at one o'clock every Sunday afternoon, at Thompson Street Church, between Front street and Frankford road. The Conference meets at three, thus giving two hours for the Lyceum and two hours for the Conference. This arrangement gives those an opportunity who wish to attend the forenoon lectures. The Lyceum is a feature of Spiritualism which has been sadly neglected, and we are pleased to know that the Second Association has taken hold of the matter, and feel satisfied that they will soon reach their former flourishing condition. We see no good reason why Spiritualists should not have an interest in the culture of the young minds, and should suppose that many of them, having left the churches, would have a desire to save their children from learning the same old errors and superstitions which they themselves find so hard to throw off. Let the good work go on. The happy, smiling young faces should be ample reward to the leaders of classes and all those who assist in the exercises or aid in making the Lyceum interesting and instructive. Those who are unable to assist as teachers and leaders, can contribute financially, resting assured that their reward will be certain and lasting, if in no other way, even, than in the grateful memory of the young minds, freed from a thrall of error, bigotry and superstition. Remember! one o'clock, every Sunday afternoon, at Thompson Street Church, between Front street and Frankford road.

A Moral Leper Scored.

FERNDALE, Cal., April 13, 1882.

Editor of *Mind and Matter*:

To-day I received from some body in your city a pamphlet entitled "Spirito-Mania," otherwise called a "Serio comic Satire," by some one calling himself Watts Ripon. After a careful perusal, I am at a loss to know which is the greater, the author's conceit in calling such a brochure a "satire," or the profound stupidity in conceiving such an amount of silly nonsense. In reading it, I was forcibly reminded of one of Mark Twain's "Answers to correspondents," while he was editor of the *Buffalo Express*. Some one wrote to him (or he pretended so), asking if fish was not good brain food; and if so, how much should be eaten. Mark's reply was, that fish was considered good brain-food; and as to the amount, said he, "if your present letter is a fair specimen of your brain power, I should think you would require a couple of *whals* to bring you up to an average standard!" Now if I were called upon to prescribe for the author of "Spirito-Mania," I should not think of advising less than twenty years of constant piscatorial diet, by which time it might, perhaps dawn upon his infantile intelligence that

the picture on page fourteen of his pamphlet is a fair representation of what people think him in the light of his literary performance.

One of the editorial criticisms which he quotes, says: "Intelligent ridicule is an effective corrective of folly and crankiness." But the author and all his critics have failed to tell us what such a conglomerated mass of incipient stupidity as this "Spirito-Mania" is good for. The effusion is evidently intended as an effort to make sport of your noble and manly defence of persecuted mediums; but it falls far short of the mark. Like many who are engaged in a great and good cause, it is your fortune (I can hardly call it a misfortune) to be followed by a lot of yelping curs and poodles, who hope to attract some attention to themselves, even if they cannot injure you.

I take this way, Bro. Roberts, of acknowledging the receipt of the pamphlet, as I have no idea to whom I am indebted for it; and I would advise him or them who sent it, if they have nothing better to send, to save their postage money, and, as an old slang phrase says, "Go and bag their heads."

E. G. ANDERSON.

[Had our correspondent known who the author and publisher of that scurrilous and disgraceful production was, he would have pitied the poor wretch rather than condemned him. As an old disciple of Woodhullism, he is shunned by all people who regard decency as a requirement for social toleration. Because we would not permit him to use the columns of *MIND AND MATTER*, to propagate his filthy and indecent cogitations, he is our bitter enemy, and would do anything he could to injure us. That, however, he cannot do, as he will find out to his grief. We are above and beyond the reach of the malice of such weaklings.—Ed.]

Letter From Dr. Abbie E. Cutter.

WICKET'S ISLAND, East Wareham, Mass.,
April 22d, 1882.

Editor of *Mind and Matter*:

When I recovered from my severe illness last Autumn, my ever faithful guide, Dr. J. C. Warren, gave directions for me to "neither read, nor write more than was absolutely necessary, during the winter months, but to rest and gather all the strength I could, to prepare myself for the duties of the coming summer." I am happy to inform the friends that I am in the field again, and under the directions of the guides have commenced active work.

My family have remained at the Island all winter. The weather has been from 10 to 12 degrees warmer than it was in Boston and many of the surrounding towns. There has been but one day at a time all winter but what some one could have crossed to the mainland if necessary; so the great objection raised by the opposers of the work last summer has been overcome, and we know from the past winter's experience, that with a good plastered house and heating apparatus, such as would be in a similar institution in any place, students or invalids can be just as comfortable, and can get their mail as regularly as they could in their own homes during the winter as well as summer months.

I was greatly pleased to read the letter of Mrs. Baker, of Kansas City, Mo., published in *MIND AND MATTER* of March 4th, speaking of the good results both physically and spiritually, that she and her husband received during their visit to the Island Home last September; also the letter from Mr. Fulcher, of Cusseta, Texas, describing his wife's condition, and restoration to health, by remedies sent out from here under directions of the spirit band; as they are additional evidences to those we are receiving daily, of the power of this band to describe diseases and relieve suffering, in both mind and body, of those who place themselves under the care of the spirits, by correspondence as well as of those who visit the home personally.

All such evidence proves that those spirits who have selected this Island as their camping ground, and as a strong magnetic centre to work from, were not mistaken. They have been able to do all and more than they promised when the work was started.

One year ago last March, the 33d anniversary of Modern Spiritualism, the corner stone was laid, but from circumstances beyond our control the building of the large house has been delayed till the present time. Dr. J. C. Warren, the leading spirit in the enterprise gave directions in March for us to push the work along as rapidly as possible which we have done. The plans are completed, the lumber contracted for, and some of it is on the Island. We have men engaged, and we shall do all that human agency can do to carry out the wishes of the spirit band, and hope to have the building completed by the first of June.

Dr. Warren and other members of the band by independent slate writing, and by speaking in an audible voice, are giving directions about the work, and how and where to get the money to carry it on, although the way seemed very dark, and we could not see how the means were to be supplied. We have been obliged to incur some heavy debts, but we have obeyed the guide, and our faith is strengthened daily by the evidences we are having that the "myster mind" has delegated the details to those who understand all conditions, and who are competent to carry the work on to completion. Dr. Warren constantly assures us that means will be supplied, and that we shall not much longer be obliged to carry the heavy burden alone. One incident I will relate as an evidence of how things are being brought about to help the work along. In conversation with a friend a few days ago, I remarked that I was afraid that the furnishing of the house would be harder than anything else, as there would be such a variety of things to get. Said I, "Just think of the crockery, glass, cutlery, etc., that we must have to supply the table!" The voice said, "These things will come along in time." In less than a week we received from Rebecca Bowker, Boston Highlands, (the lady who donated the chamber set and many other valuable and useful articles last summer,) a very handsome china dinner set, with many other rare and costly articles, such as water pitcher, tea pots, candle sticks, egg dish, tray, mantle ornaments, sewing machine, two chairs, etc., all delivered free of expense to us. She has also given fifteen dollars in money during the winter.

Carpenters are very busy, and wages high, but we hope to be able to push the work along, and believe the guides can assist in this as they have

in other ways, and by the middle of June the house will be ready for our friends.

I have been absent from the Island most of the time since the first of January, lecturing and practicing to obtain means to carry out the directions and wishes of the spirit world, so they can have a place of their own selecting, and conducted as they shall direct, and where spirits in the body or out of the body can work into higher conditions, without being at all times annoyed by envious and opposing influences.

The weather and scenery are just enchanting here, now, and I long for the time to come when I shall be able to remain at home. I can only be there for a day at a time, now, as I must earn the money to pay workmen and incidentals that must be paid weekly.

As my health and strength have returned with the lovely Spring, I hope much good can be done by and through my pen, guided by this benevolent band of spirits, and that many will be brought into a more perfect knowledge of these spiritual truths while in earth life, and thus be fitted to enter a higher sphere when the summon shall be heard, "Come up higher."

Fraternally yours,

DR. ABBIE E. CUTTER.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of *MIND AND MATTER*, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive *MIND AND MATTER* for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.

DR. A. B. DOBSON.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. H. M. Richards, Magnetic Physician and Healer. Consultation free. 19 West Ohio Street, Indianapolis, Ind.

Dr. B. F. BROWN, Lewiston, Me., keeps *MIND AND MATTER* and *The Banner of Light* always on file at his office for the benefit of strangers.

MR. FRANK T. RIPLEY, notifies his friends that his address, hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

The *Spiritual Offering* is kept on sale at *MIND AND MATTER* office. Five cents per copy. Subscriptions taken at \$1.00 per year.

We are in receipt of various letters speaking in the highest terms of the psychometric powers of Miss Hattie Lee of Vernon, Vermont.

The *Iconoclast* is on sale at the office of *MIND AND MATTER*, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

MR. P. A. FIELD, is authorized to take subscriptions for *MIND AND MATTER*, and receipt for the same, at any place that he may visit throughout the Western States.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 80 Opera Block, Hanover street, every Sunday at 2 1/2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 3730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

SPIRITO-DRAMATIS.—Spiritualism dramatized is a royal method of familiarizing the public mind with the teachings of our philosophy and its methods of instruction. Mr. Charles S. Ford, of this city, an old pioneer in the ranks, has written a new five-act play, replete with startling and strange events growing out of the possibilities of mediumship. The play will be presented for the first time, on the evening of the 23d of May, at Carnecross's Eleventh-street Opera House, under the auspices of the Eclectic Debating and Literary Society, of this city. Secure your seats early.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid including scraps to be arranged and devoted on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid.

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL,

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

One Year..... \$1.50
Six Months..... 75

Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free.

Address, W. H. LAMASTER, EDITOR,
Indianapolis, Ind.

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THE SPIRITUAL OFFERING

A Large Eight Page Journal, Devoted to the Interests of Humanity from a Spiritualistic and Scientific Standpoint.

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D. M. & NETTIE P. FOX, Editors and Publishers

THE OFFERING will be conducted independently, impartially. Nothing looking to man's welfare will be deemed alien to its pages. Offensive personalities and indecency of language will be wholly excluded. In its editorial conduct the truth, beauty and utility of Spiritualism will be advanced. It will not, in any particular be a sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. Above all things, it aims to be liberal, to be devoted to Spiritualism in its broadest, highest, most extensive application.

Among its contributors will be found our oldest, ablest writers. In it will be found Lectures, Essays upon Scientific, Philosophical, and Spiritual subjects; Spirit Communications and Messages.

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In remitting by mail a Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. Fox is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps. Address, D. M. & N. P. Fox, Ottumwa, Iowa.

THE VOICE OF ANGELS.

Eight pages, published at No. 5 Dwight St., Boston, Mass., the 1st and 15th of each month.

SPRINT L. JUDY PARDEE, Editor-in-Chief.
D. K. MINER, Business Manager.
D. C. DENSMORE, Publisher.

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A monthly Journal devoted to the interests of Humanity, Spiritualism, and the Spirit World. Published by L. M.

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WHAT WE EXPECT TO

In another column we publish Mr. A. E. Newton's letter to the *Banner of Light*, entitled, "In Re Mrs. Crindle-Reynolds," as published in that journal of the 8th inst. We do this as much as an act of justice to Mr. Newton himself as to Mrs. Reynolds and the Spiritualistic public generally. But there are some portions of that letter which, in a great measure, weaken his otherwise strong, if not conclusive testimony in Mrs. R.'s behalf. If Mr. Newton may be considered competent to know what is, and what is not true, as to facts that come under the observation and cognizance of his natural senses, then it cannot be denied that Mrs. Reynolds is what she claims to be—a genuine medium for the materialization of draped, clothed and ornamentally adorned spirit forms; and that those who deny that to be the fact, are either wilfully ignorant of what they pretend to know, or are wilfully unwilling to acknowledge what they know to be the truth. Commenting upon an array of facts such as attest few demonstrated truths, Mr. Newton says:

"Without assuming to pronounce too hastily or positively on the significance of these occurrences, I will venture to say that in my judgment they point obviously to the theory of malicious spirit-intervention. I regret that the hasty departure of Mrs. Reynolds for California did not allow me further opportunities for verifying the observations of that evening. But another seance with the same medium, attended by me upward of a year since, in Philadelphia, (of which a partial account was given in the *Banner of Light* at the time), strongly corroborates that theory. More fully stated, the probability now seems to be this: that Mrs. R. is a medium for genuine materialization phenomena, but that under certain conditions, mischievous or malevolent spirits have the power to intrude themselves, perhaps overpower her usual controllers, bring in masks or other paraphernalia of deception, use her as an unconscious instrument of personation or other false representations, and thus throw discredit on her mediumship and mystify investigators—all doubtless for the purpose of discrediting Spiritualism, and preventing the acceptance of truth."

It is due to Mrs. Reynolds that we should say that Mr. Newton, unintentionally no doubt, does Mrs. Reynolds very great injustice, in speaking of Mrs. R.'s departure for California as "hasty." Mrs. Reynolds, as we personally know, intended to leave New York for California immediately after the seance given at Mr. Beard's house in Brooklyn, at which she received such abominable treatment at the hands of Beard, Sinn and Company. Mr. Newton says the seance he attended was ten days thereafter; and we know that she remained more than two weeks longer than she intended to do, because of that dishonorable and bungling attempt to discredit her as a medium. If Mr. Newton had not sufficient time to satisfy himself that his strong conjectures in favor of Mrs. Reynolds were fully justified, it was his own fault, for Mrs. Reynolds, so far as we know, refused no one admission to her public seances, while in Philadelphia, New York and Brooklyn. Mr. Newton then continues:

"At all events, after what I have witnessed on the occasion referred to, I cannot wonder that many intelligent people have become firmly convinced of the reality of spirit-form presentations through Mrs. Reynolds' mediumship. In fact, I now see no way to avoid this conviction, notwithstanding the ingenious attempts made to explain all as fraudulent. Nor, on the other hand, can I doubt the reality of the attempt at deception by

fraudulent presentations in her presence, as repeatedly detected. And I fully accord with the indignant denunciations of such fraud, whatever its source. But, in my opinion, as enlightened by these recent observations, there is room for reasonable doubt as to whether Mrs. Reynolds herself is the active, conscious and wholly responsible agent in such fraud. The indications are strong that it comes from a source beyond her—that is, from invisible beings who are hostile to the spread of spiritual enlightenment, and are using infernal power and ingenuity to bring into discredit this latest, and in one sense, crowning form of spirit manifestation."

One would think that was sufficiently apologetic and qualifiedly non-committal, to satisfy even the most prejudiced of Mrs. Reynolds' enemies, but Mr. Newton seems to have thought otherwise, for he goes on to say :

"I do not presume to deny that Mrs. Reynolds may be capable, under stress of temptation, of purposely engaging in fraudulent performances. My acquaintance with her is not sufficient to justify an opinion on that point. I only say that, in my judgment, such intentional fraud *has not yet been proved*; and until it is, she, like any other accused person is entitled to be presumed innocent."

Why should Mr. Newton go out of his way, in that manner, to raise a question as to the personal or mediomistic integrity of Mrs. Reynolds, and thus justify the opinion upon that point which Mrs. Reynolds's enemies have formed and expressed in relation to her? Is it manly? is it fair? Why should the integrity of any person be questioned until some fact or facts are shown to warrant such an impeachment of personal character. Mr. Newton declares that no such facts exist, and yet he claims that Mrs. Reynold's honesty, may be warrantably questioned. We cannot see the consistency in such reasoning.

We quote Mr. Newton further, as follows, to emphasize his conviction that there is a most unscrupulous and organized opposition to Spiritualism on the spirit side of life. He says:

“In my past experience with spirit manifestations, extending over a period of nearly thirty years, I have met with occasional proofs that such hostility as is spoken of above, exists among a certain class of spirits, though I am aware that this is disputed by many intelligent Spiritualists, and also by some spirits. But personal evidences have forced upon me the unwilling conclusion, not only that such hostility to the light of spiritual truth exists but that its forces are organized, powerful, alert and crafty, and ready to intrude themselves wherever they find a way open; and they may be expected to be most active in exercising their wiles and exhibiting their hostility wherever the most successful inroads are being made on the kingdom of darkness. More than once have my companion and myself encountered, in even a life-and-death struggle, these unseen antagonists of the truth; and to us it does not seem incredible that they should assail Mrs. Reynolds in the way alleged. Let us not, then, be too hasty in adjudging her to be the deliberate and guilty agent in perpetrating these frauds. She may, after all that has been said, be more sinned against than sinning.”

We are pleased to know that Mr. and Mrs. Newton are so fully in accord with us in the recognition of the important fact, that malevolent spirits are engaged in an organized warfare against Spiritualism, and that they seek to do the most injury to those who are willing to do, and are capable of doing the greatest service to that cause. We regard their public acknowledgement of that great and important fact as of the highest moment, at the present stage of the spiritual contest; and hence have repeated their testimony in this connection. We regret that the *Banner of Light* did not show its appreciation of Mr. Newton's letter by taking some editorial notice of it either in the way of assent or dissent. We italicise a portion of Mr. Newton's testimony to show the importance we attach to it. Had Mr. Newton stopped with that ample defence of Mrs. Reynolds against the unjust accusations of her enemies, we would have been spared the unpleasant duty of further unfavorable criticism, but this is made impossible by the following attempt to prejudice Mrs. R. Mr. Newton says:

"Yet it is doubtless true, as a general spiritual law, that malevolent spirits are able to approach and operate through mediums only when there is something in their moral or physical conditions which gives such beings a hold. They may therefore be indirectly responsible. It is alleged by those better acquainted than myself with Mrs. R., that she is strongly characterized by avarice; and this may not only have opened the door to evil influences, but also may have led her, for the sake of money, to consent to sit for materialization too frequently—that is oftener than the requisite elements for genuine form presentations can be generated in her organism. This would give rise to a temptation to supplement the genuine with the simulated. And this depleted physical state would also render her still more open to approaches from mischievous spirits, while it would weaken the power of her well-disposed guardians to protect her, and thus her own form might be made use of for deceptive presentations, unconsciously to herself."

Would Mr. Newton have us think that Mrs. Newton and himself had, from something in their moral and physical conditions, brought upon themselves "more than once," "a life-and-death struggle with the unseen antagonists of truth"? Such is the natural inference to be drawn from his alleged "general spiritual law." We do not think there can be produced any facts that will show that such a "general spiritual law exists," and until they are produced, it is wholly irrelevant to assume the existence of such a law. In Mrs. Reynolds case, the facts all go to show that the interference of hostile spirits, in the "manifestations" or "representations," have nothing whatever to do with the condition of the medium.

either morally or physically. As we have before stated, these interferences took place, at intervals, at nearly every seance that was given by Mrs. Reynolds, Mr. Gruff having to order the lights to be turned up, in order to drive those dark influences from the cabinet. At the seance which Mr. Newton so forcibly describes, Mrs. Reynolds had been giving her seances almost day and night for more than four months, and yet the manifestations were such as to be thoroughly convincing to Mr. Newton. In relation to Mr. Newton's insinuation, that Mrs. Reynolds was an avaricious woman, and hence attracted to her spirits who sought to defeat her avaricious inclinations, or to pander to them, we have ample reason to question. We have been present at many of Mrs. Reynolds' seances, when it was with the greatest difficulty she could be prevailed upon to sit, although the attendance was such as to make the seances amply remunerative. It is true she would not dead-head at her seances a set of people who arrogated to themselves the right of free entree to her seances, and may thus have cut the comb of pride that adorned the crowns of those who charge her with avarice. For this she was to be commended, rather than misrepresented and slandered. We have made it a rule that no medium should dead-head us at their seances; and we hope that all mediums who value the respect of fair-minded people, will insist upon a fair and equal compensation from all who desire to avail themselves of their mediumistic services. When mediums can live on air, run naked, and sleep unhoused, there will be some reason to charge them with avarice, because they demand compensation for their services. Everybody else claims, and justly claims, compensation for their services; then why should spiritual mediums be expected to do otherwise, or be charged with, or suspected of avarice, if they do the same? Until people calling themselves Spiritualists, can rise above that plane of insensate selfishness that begrudges spiritual medium a living compensation for their services, Spiritualism must drag along as it has done in the past. We question very much whether Mrs. Reynolds, frugal as she was in her personal expenditures, took more than her expenses during her two trips to the East; but even if she did, we wish it had been multiplied many times, so that she would again feel warranted in risking her life and health, in similar glorious work to that which she has performed in the cause of truth. Mr. Newton further says:

"Mediums must learn the importance, above all things, of *spirituality*, which means purity, unselfishness, aspiration and supreme devotion to truth and human good. Without this they are never safe from the intrusions and machinations of the evil disposed of the invisible world. And they should never resort to mediumship merely as a means of livelihood, but only from overmastering convictions of duty and love of truth, sufficient to raise them above the power of the temptations to fraudulent practices."

We hardly think Mr. Newton's definition of *spirituality* is in accord with any rational conception of facts. Is a condition of spirituality in a human being, any more related to the nature of that being because he or she is pure, unselfish, aspiring, truthful or humane, than if he or she is impure, selfish, unaspiring, untruthful or indifferent to the common good of humanity? In either case the "spirituality" of that being must necessarily be the same. If Mr. Newton has been the close observer of the facts connected with mediumship which he claims to have been; he cannot have failed to have observed that it is something entirely independent of the personal, moral and social standing of the person in whom it is developed; and wholly dependent on organic conditions and characteristics having no relation to the former. This being the fact, and the supply of persons who are possessed of such natural characteristics being wholly inadequate to supply the needs and demands of the human race, mortals and spirits, we can see no propriety whatever in the suggestion of Mr. Newton, that they should not resort to their mediumship as a means of livelihood. As a friend of the spiritual movement, we protest against this opposition to the encouragement and increase of mediums whose services can only in that way be made available to the world at large. It is worse than irrational, it is wilfully obstructive to the progress of spiritual knowledge. To Mr. Newton and all other Spiritualists who are opposed to the compensation of mediums, we would say, if you can do nothing yourselves to help forward the truth, at least cease raising hindrances to others doing so, by starving them into a disregard of their duty to themselves and their fellow beings. We have known many instances in which mediums have been compelled to forego their ordinary avocations in life, by spirit influences that they could not resist, and driven out into a cold and selfish world, to struggle against the prejudices, hatred and persecution of those who not only begrudged them the mediunistic gifts with which they were endowed, but who also begrudged them the pittance that kept them from starving or otherwise perishing. In the case of Mrs. Reynolds, we have the best reasons to know that she endured untold sufferings before she would yield to the spirit calls upon her to go forth and become a public exponent of the truths which her spirit guides desired to give to the world through her. Can Mr. Newton be a sincere friend of Spiritualism, when he would have mediums to resist the spirit world in their efforts to develop and use them in the propaga-

tion of a knowledge of the truths of the after life? Mr. Newton's advice to mediums is neither sound nor warrantable, if an unlimited spread of truth is the object sought or desired. We wish the divergencies between Mr. Newton and ourselves could end there, but not so. He asks:

"Is it not a great mistake to offer these profoundest and most startling mysteries of Spiritualism to promiscuous crowds of unspiritual skeptics, totally unprepared by previous experience to understand the laws of their production, or to appreciate their significance? They are too extraordinary for general credence without gradual approach."

It is such half-hearted, apologetic, timid and halting support of the facts on which the truth of Spiritualism is based, that sufficiently accounts for the limited progress and influence of the spiritual movement at the present time. Who cares whether the ignorant and prejudiced would accept the truth or not? Should the refusal of such people to accept the truth be permitted to stand in the way of its acceptance by those who have sense enough and who possess the mental freedom to enjoy and assert it before the world? In our view, *no greater mistake* could be made than not to offer anywhere and everywhere, and to everybody, any and all facts that can demonstrate Spiritualism to be true. Mr. Newton, and too many Spiritualists with him, have no more faith in the qualification of the people to investigate and inquire for themselves, in relation to that which appertains to their eternal welfare, than have the popes and priests, who have claimed the divine right of doing the thinking for, and fixing the beliefs of the masses. Spiritualism, if intended for any one purpose more than another by its spirit originators, was certainly intended to throw down every barrier-between the mundane and spirit worlds, and establish free and unrestricted intercourse between human spirits out of and in the flesh. But Mr. Newton does not stop there but says:

"The time must come, as these things are better understood, when combined and organized measures will be taken by the friends of spiritual truth to provide, under competent and trusty management, suitable conditions for the orderly exercise of the various phases of mediumship, including that of form presentation, employing only trustworthy instruments, and securing to these such material compensation as the case requires."

This is simply nonsensical; and we are surprised that Mr. Newton should not be able to see it so. Suppose that programme of proceedings was carried out, or attempted to be carried out, and that the controlling guides of the mediums selected refused to countenance the nonsense, or to submit to the dictation of mortal meddlers and interferers with their work, what would the latter presumptuous fools do about it? They know nothing whatever about what is, or what is not necessary, or what is or [what is not proper, for the production of a single spirit manifestation; and yet Mr. Newton suggests, and would have such ignorammuses to take the work of spirits out of their hands. There may be greater foolishness than that to be found outside of Spiritualism, but we cannot now recall it. Not only would Mr. Newton have the ignoramus fraternity to dictate to mediums and their spirit guides, but he would have them set up their judgment as to who are and who are not qualified to investigate spiritual phenomena, and when, and how, and how far, they may conduct their investigations. He says:

"To the higher or more advanced phases, only those investigators should be admitted who give proof of honesty of purpose, and who have acquired some suitable preparation by acquaintance with the laws involved."

Against all attempts to inaugurate such an obstructive policy among the friends of Spiritualism, we are inflexibly and determinedly opposed. We accept the challenge thus thrown down, and will do battle now and always, for free and untrammelled intercourse between the mortal and spirit worlds against all who shall dare to attempt to restrict and hedge it up. Having thrown down the gauntlet, in opposition to free and unrestricted Spiritualism, Mr. Newton manifestly shrinks from the encounter he has provoked, for he says :

"In conclusion, allow me a word in deprecation of the intense antagonism which seems to have sprung up among Spiritualists over this matter. Parties have taken sides, and are hurling at each other most unseemly epithets and harsh accusations. * * Blackguardism and Billingsgate are utterly out of place in advocates of a grand philosophy of life. 'Let us have peace.'"

We assure Mr. Newton, the way to have peace is not to intimate that those who oppose his foolish and dogmatic suggestions are users of billingsgate and performers of blackguardism. It would be more consistent and rational to seek peace by other methods, more warranted and less offensive.

THE next quarterly meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held at Longwell's Opera House, Paw Paw, Michigan, commencing on Saturday, May 6th, 1882, at 3 P. M., and continue over Sunday May 7th. C. B. Lynn, of Boston, Mass., and Mrs. E. C. Woodruff, of South Haven, Mich., are engaged as speakers. We expect good music, and extend a cordial invitation to the public to join with us in making the convention one long to be remembered. L. S. Burdick, President, Kalamazoo, Mich.; F. L. Warner, Secretary *pro tem*, Paw Paw, Mich.

OUR COCKNEY BLANDER.

Once before we have felt it our duty to notice the abominable conduct of E. W. Wallis, the recent young cockney visitor to this country in the capacity of a Spiritual lecturer. Like all young men who live in London, and who visit this country of progress (in all that contributes to civilization and the good of humanity), he could see nothing that had the appearance of the egotism that prevails in Cockneydom; and to show his cockney brethren that he was true to their proverbial weakness, he wrote to *Light*, of that city, in the following stupid and untruthful manner concerning the state of Spiritualism in this country:

"The majority of seances for materializations in this country are promiscuous shows, about on a par with Punch and Judy exhibitions; and people go to be stimulated, to wonder, and to admire the 'marvellous' and 'beautiful' manifestations which sober and clear-headed sitters discern to be nothing but poor conjuring, or unconscious personation by the entranced medium."

Spiritualists, you who have attended seances "for materializations in this country," we ask whether there is any truth whatever in the allegations of that paragraph? We have done so, and we do not hesitate to brand it as a wholly unfounded aspersion of the mediums and Spiritualists of America. We need hardly tell the reader that we copy it from that Jesuit enemy of truth and Spiritualism, the *R.-P. Journal*, which allows no opportunity to pass unimproved of slandering mediums and Spiritualists, and blackening and defaming Spiritualism in the eyes of the ignorant and prejudiced public masses. But let us follow the cockney slanderer a little further. He says:

"It is a pity there is not public spirit enough to invoke the law and have some half-dozen of these impostors incarcerated for terms of three, or six, or twelve months; it would soon scare the rest and be a wholesome deterrent. Such swindlers have no conscience, and the enormity of the crime they commit does not shock them, but fear of the law and imprisonment would soon clear the ranks."

Poor fool! This cockney did not know that he was striking a deadly blow at the whole Bundyite crowd, in telling them they had not "public spirit enough to invoke the law" to crush the mediums they so cruelly hate, and whom they seek to destroy by all the means at their command. It was not kind in you, Wallis, and it was not wise in the *Journal* to acknowledge this deserved slap in its face. Bundy and his handful of followers pride themselves on nothing so much as their public spirit, and to tell them that they lack even that, is to deny that they amount to a "hill of beans," as enemies of Spiritualism. But, spaniel like, the *Journal* licks the hand that smites it. Under the laws of England, mediums like Slade, Monck, Williams, and Esperance, are not allowed to give the seances, any one of which can do more to convince mankind of the truth of Spiritualism than all the Wallises that will ever exist, though they should be multiplied a thousand fold, and he would have it done here, but this "his not Hingland."

Again Wallis says:

"Spiritualism has nothing to fear from its opponents, but more to dread from the extreme credulity, and the crudeness of investigation of many of its most ardent devotees. The time has come, it seems to me, for a distinct disavowal on our part of these unsatisfactory and inconclusive methods. Spiritualism is being disgraced, and discredited, and degraded, and Spiritualists are fast becoming the laughing stock of the intelligent and thinking onlookers, while the more thoughtful and critical Spiritualists themselves are daily being disheartened and disgusted, when they see the extremes to which so many 'psychomaniacs' (as they have been termed) will go. Self-respect, common sense, our reputation as Spiritualists for ability to see and understand, decency, trust, justice, all require that we should disclaim these deceivers, who, if they have mediumship, as undoubtedly many have, should learn not to supplement their real powers and genuine phenomena by spurious imitations, and surround the whole with the glamour of mystery as to deceive the weak-minded and credulous."

It does not seem to have occurred to Wallis that he came to this country under the pretence, at least, that he was a medium for spirit control, and that while entranced, by spirit power, to speak and utter thoughts, of which his mind and consciousness had not any cognizance whatever. Was that true? Or was it false? Who knows but Mr. Wallis himself? If we may believe him, in his wholesale impeachment of the common sense, honesty and good faith of Spiritualists, how may we know that he is not one of the very mediumistic charlatans against whom he inveighs so freely? What evidence have we that he is not? None whatever. Has he not given us plenty of reason to question his honesty in his general manifestation of untruthfulness independent of his mediumship, if he possesses any? We think he has.

But the question of his untruthfulness is not the only one he has raised against himself. He much more pointedly raises the question as to the honesty of his professions as a Spiritualist. Is not the whole tenor of his attempt to degrade and injure the cause of Spiritualism in these United States based upon the assumption that Spiritualism is what Spiritualists make it, and that spirits have no control or responsibility for it whatever? What kind of Spiritualism that will be, which mortals can control and use as they please, we know nothing of, and therefore insist that it does not and cannot exist. That alone is Spiritualism

that is given to us by spirits, and until Wallis, Bundy, and all others who flatter themselves that they can have Spiritualism without spirits having the directing control of it, will find out their mistake very soon. Who but people given over to insensate folly, would claim to be Spiritualists and at the same time claim to have a right to take the direction and control of the manifestations, on which Spiritualism rests, not one of which they can produce or imitate even in the faintest degree. Spiritualists are not the silly and absurd people that Wallis and the *Journal* represent them to be, and these unfounded slanders of them should not be tolerated by those who alone have any just claim to the designation of Spiritualists. But we must hasten on. As if there was no limit to the egotistical assurance of this shallow-pated cockney, we find him saying:

"There is, unfortunately, far too much truth in the charge that Spiritualists are lunatics and dupes, and but for the fact that all over the country, wherever I have visited, [He visited no places but where the only Bundyites in this country are to be found. He received but little countenance from the friends of Spiritualism, and this may account for his poor opinion of American Spiritualists.—Ed.] a large and increasing number, who deplore the existing state of things, and are equally anxious with myself to witness a change, I should be inclined to despair of any improvement," etc.

The Englishman who characterizes the vast majority of Spiritualists in America as meriting the charge of being lunatics and dupes, is an impudent fool, and he will do well never again to insult them by his presence among them. He will yet live to realize the shame of which he now seems insensible. But reader, what think you of the American journal that claims to advocate Spiritualism, and yet at the same time gives currency to such an infamous slander of American Spiritualists as that? If you recognize it as a Spiritual journal, you have no claim whatever to be regarded as a Spiritualist yourself, for you belong justly to those who are in fact either lunatics or dupes of Bundyism.

We feel like apologizing to our readers for noticing such insulting falsehoods. But what can we otherwise do to put a stop to this infernal detraction? Remember, this is not our individual fight, but that it as much devolves upon every friend of Spiritualism as upon himself to make as speedy an end as possible of this kind of treachery in our ranks. Denounce it wherever and whenever you have the opportunity, and these panders to popular prejudice against Spiritualism will be driven from our midst and the cause will advance as it cannot now do.

THE PHILOSOPHY AND SCIENCE OF BUNDYISM.

Those who have, for any reason, been compelled, as we have been, to peruse the lucubrations of John C. Bundy, the head and exponent of Bundyism, will have noticed with disgust the habitual manifestation of philosophic and scientific pretensions on the part of that editorial charlatan. Under the title, "Some of the Various Phases of Spiritualism," Bundy devotes more than a column of his paper, the gist and purpose of which is contained in the following paragraph:

"Superstition has its basic foundation in ignorance; whether manifested in the hut of the Indian, the palace of the wealthy, the study of the philosopher, or the seance of the fraudulent medium, it owes its existence and hydra-head to the limited vision of those who bow down at its shrine. The spirits who it is claimed, can bring into a seance room masks, gauze, whiskers, and other paraphernalia, to impose on the credulity of the people, but who cannot under any circumstances remove from our office a full set of materials requisite to carry on bogus manifestations, may be supposed to have an existence only in the fertile imaginations of those who are inclined to excuse fraud or charlatanism in those who practice it."

We ask any well informed Spiritualist who is capable of understanding the import of the English language, whether the man who wrote the above is a Spiritualist; or whether he is in any sense fit or qualified to impart information as an exponent of the phenomenal facts or the philosophical principles which relate to Spiritualism in any of its bearings on human interests? Bundy has all along, and very recently, avowed his belief in the fact that spirits can and do materialize their forms and the apparel that covers them, when they have a medium through whose instrumentality they can effect that wonderful result. We have known that in this avowal he was not honest, but that he was driven to make it because, he could in no other way appear to be sincere in his pretended advocacy of Spiritualism, and thus delude thoughtless Spiritualists into following his lead in his Jesuitical hostility to the truth he was seeking to destroy. Two weeks have only elapsed since Bundy publicly admitted that the phenomenon of spirit materialization was a fact, and now we have him denying, squarely, that spirits have any such power; and have him, impudently and without a single stated reason, alleging, that to believe in the power of spirits to materialize or produce such articles as may suit their purposes for good or evil, at the seances of mediums, is nothing less than superstition and the result of ignorance. If that is not just what Bundy's position is, we fail to understand the import of his language.

Bundy will hardly pretend, hereafter, that he believes spirits can materialize anything, and it would have been well for him and the *Journal* had he never falsely pretended that he believed otherwise. To class those who not only

believe, but who know, that spirits can and do produce forms, fabrics, garments, ornaments, and other articles of a similar nature, to suit their purposes, at the seances of spiritual mediums, as being ignorant about such matters, and the victims of superstition, is impudent in the extreme, and shows that Bundy, in doing so, is either an ignorant and stupid denier of thoroughly demonstrated facts, or a most untruthful enemy of those facts. In either case he is wholly unwarranted in pretending to be an honest and intelligent investigator of spiritual phenomena.

And now let us see how, honest, sincere, intelligent, truthful and ingenious Bundy, thinks to ridicule away his own absurd and self-condemnatory folly! He tells us that he has in his office, "a full set of materials requisite to carry on bogus manifestations," and that as no spirits can under any circumstances remove them from there, therefore no spirits could have ever produced such things at spiritual seances. What connection there is between Bundy's premise and conclusion we fail to see, and as he has not attempted to show us, we may conclude there is none; and, therefore, that this poor excuse for denying a great truth, will not in the least degree serve his purpose. If his reasoning amounts to anything, it is this; that as spirits cannot produce masks, gauze, whiskers, and other paraphernalia of spirit deception, at such seances, therefore, they cannot produce articles of any kind that are unintended for such deception but intended for the manifestation of truth. Spirits whether good or bad, true or false, are alike amenable to, and subject to the same laws; and it is as natural for the latter to manifest themselves untruthfully, as for the former to manifest themselves truthfully.

We infer that the masks, gauze, whiskers, and other paraphernalia, "the full set of materials requisite to carry on bogus manifestations," which Bundy says he has at his office, are the same which were provided to George E. Sweetland, of Clyde, Ohio, to give a color of truth to the lies to which he made an exparte oath as true, and which Bundy published in the *R.-P. Journal* with the view of destroying Mrs. Crindle-Reynolds as a medium. In another column the reader may see who George E. Sweetland is, in the estimation of the Clyde *Enterprise*, the paper whom the Clyde conspirators used to publish their villainy and shame. It is well for the public to know that the *Journal* office is devoted to the business of furnishing the Fool Brigade with paraphernalia and appliances for carrying on their foolish and insensate war against mediums for spirit materializations. The Dixons, the Collines, the Beards, the Sinns, the Sweetlands, the Hutchinsons, the Samuises, et id omne genus, can be supplied with a full outfit, at short notice, from the Vatican of Bundyism, to enable them to "put up jobs" on any true and faithful medium. That the spirit devils who assist the rank and file of the Fool Brigade to effect their fiendish purposes, have not carried off Bundy's stock of appliances for fraudulent "exposures" of mediums, shows, not that they cannot carry the various implements of the Fool Brigade from the *Journal* office; but on the contrary, clearly shows that they would rather add to that stock than to diminish it.

As Bundy claims to be so well supplied with paraphernalia to carry on the "bogus manifestation" business, does it not look very much as if he had resolved to put himself at the head of the Fool Brigade, and to lead the Bishops, Baldwins, Fays, Watkinses, and those of their kidney, in seeking to discredit spiritual phenomena, and destroy the spiritual movement. The *Journal's* stock of exposures is running down nearly as fast as its circulation, and "something must be done," (as the boy said when he was digging for the groundhog,) "for there is no meat in the house."

We truly pity the Fool Brigade, for their zeal and industry merits something better, than the constant disasters which they bring upon themselves, by their insensate warfare against the spirit forces that are behind the spiritual movement pushing it onward. What now calls forth the pity of well informed and intelligent Spiritualists, will, if it is much longer persisted in, compel their contempt, if not their anger.

THE MILK IN THE COCOA-NUT.

In the *R.-P. Journal* of last week is the following editorial, the whole of which we give:

"On the sixth page we again publish an installment of what our secular and religious exchanges think of the *Journal*. We point to such evidences of respect and good will, with much pleasure, indicating as they do, that when Spiritualism is advocated in a rational manner and from a scientific basis, its advocates meet with attention and due appreciation from the class whom Spiritualists should be most anxious to interest, namely, the great, active, busy class, which is moving the world to-day. Spiritualism if it is ever to have strength and character as a distinctive movement, must look for its active constituency from this class and not from those whose earthly interests are nearly extinct, and whose thoughts dwell mostly on the spirit side of life."

Here follows nine complimentary notices of some changes recently made in the "get-up" of the *Journal*, mostly by country papers of small circulation and little influence. Beyond noticing the typographical modifications made in the paper the *Rock County Record*, Janesville, Wis., says: "Its editor will harbor no humbugs, nor give sanction to anything but the true exposition of Spiritualism, of which the secular press everywhere have spoken of in commendable terms." The *Psy-*

mouth Republican, Ind., says: "It denounces and exposes all the humbugs that it knows, and is by far the ablest, fairest, and best spiritual paper in the United States." It will thus be seen that the editor of the *Journal* feels proud of the commendation of people who know nothing of the merits of Spiritualism, and whose approval is based solely upon the industry and zeal he has displayed in dishonoring the spiritual movement by his continued efforts to render it absurd and odious in the sight of the ignorant and prejudiced opponents of that movement. Well! It is natural that he should feel gratified that his success, small as it has been, has not escaped the attention of those who win whose favor he has destroyed all chance of having the sympathy of the honest and sincere friends of Spiritualism. It is equally natural that he should speak of Spiritualists as "a class whose earthly interests are nearly extinct, and whose thoughts dwell mostly on the spirit side of life." It is Bundy's boast that he is not a Spiritualist, and is of that class "which is moving the world to-day." Can any one longer doubt that Bundy has taken the *Journal* wholly outside of Spiritualism, and is seeking to sustain it by pandering to the hostile prejudices of the Christian and Materialist classes against Spiritualism? The amazing feature of his whole conduct is, that he makes any pretence to be a believer in the truth of the after life or the phenomenal facts that demonstrate that truth. Yet a little while and then the end. None but a fool would look for support from the enemies of the cause, in the service of which, he pretended to be engaged. Is not the *Journal* an example of such folly?

ONE OF THEIR WITNESSES.

It will be remembered that when the conspiracy was set on foot and carried out at Clyde, Ohio, to discredit Mrs. Elsie Crindle Reynolds and her son, Henry Crindle, as mediums, that one George E. Sweetland figured as the principal witness, on whom the conspirators relied to make their scheme of deception and slander successful. The Clyde *Enterprise* was the paper used by the conspirators to publish their slanderous falsehoods to the world, and from the columns of the *Enterprise* the Bundyite organ of the Jesuit opposition to Spiritualism and spiritual media, the *R.-P. Journal* of Chicago, copied the untruthful statements made by Sweetland and others, to Mrs. Reynolds' prejudice. In the Clyde *Enterprise* of March 16th, 1882, is the following tribute to the reputation of Sweetland for truth and veracity:

"Geo. E. Sweetland, late of the defunct Clyde Review, is now engaged as a travelling agent and reporter for the Toledo Sunday Democrat. Last week one day he went to Pemberville, spent the evening with the keeper of a low saloon and another fellow, and when shutting-up time came started for his hotel, in a very uncertain condition of mind and head. He claims that on the way his companions of the evening made an attempt to rob him, and then threw him off a bridge into the waters of the Portage river. The Bowling Green Sentinel says, 'He yelled for help until the good Samaritans of Pemberville came to his rescue; bathed his wounds and diluted the muddy water which had found its way into his astonished stomach with Pemberville whiskey, and then put him in his little bed. One John McDonald has been arrested for the act, and now languishes in jail, until the state of Ohio can vindicate the right of a Democratic reporter to 'take a drap,' whenever and wherever he pleases, without endangering the finances of a great moral engine like the Toledo Democrat. Mr. Sweetland himself gives a similar account of the affair in the columns of the Democrat, and therein makes a vow that another drop of liquor shall never pass his lips, at the same time declaring himself a Prohibitionist for evermore.' The Fremont Messenger understands that it was not McDonald who threw Sweetland into the river, but the real name of the culprit is 'Jim Jams.' To people who knew him, as several persons in and about Clyde have had occasion to do, the idea of Geo. E. Sweetland as a Prohibitionist, will be likely to excite a smile. Yet if this Pemberville experience shall win him over to total abstinence, he has many friends here who will be glad and happy that the experience befel him."

George E. Sweetland was one of the sincere and honest Spiritualists whose statements to the prejudice of Mrs. Elsie Crindle Reynolds, were regarded as so conclusive, that John Wetherbee and the editor of the *Banner of Light* could not question or doubt the truth thereof; and who was so warmly endorsed by A. B. French, the Bundyite lecturer and enemy of spiritual phenomena and the mediums through whom these phenomena occur. We are astonished that the Clyde *Enterprise*, which also regarded Mr. Sweetland's testimony as so conclusive, when directed to the injury of an unprotected medium, should in that sneering manner, question the good faith and truthfulness of Mr. S. when he declares it to be his settled purpose to reform his habits of drunkenness and untruthfulness. We have not so poor an opinion of Mr. Sweetland as to think he was not sincere in those declarations of repentance, and his purpose to make an honest and earnest effort to reform. If he will right the wrong which he allowed himself to be influenced to do to Mrs. Reynolds and her son, we will have strong hopes of his entire reformation. If he cannot summon up the moral courage to do this, it is hardly likely he will have the moral strength to carry out his good resolution. Sweetland, tell the truth in the Clyde conspiracy affair, and our word for it you will be sustained in your good resolves, not otherwise; but whether you do or not, you may rest assured that your power to injure Mrs. Reynolds and her son has gone by, for not even A. B. French and the *Banner of Light* will dare to defend you as either a man or a Spiritualist.

FOURTH PROOF "CUSSEDNESS."

Under the head-line, "Letter from Mr. Wm. R. Tice," the *R.-P. Journal*, among other things as malicious and untruthful, says:

"As a straw showing the sentiments still held toward Mr. Tice by the *Banner*, and its reluctance to treat him fairly, it may be noticed that no editorial mention is made in that paper of his complete vindication at the hands of Mr. Roberts, by the latter's confession in open court. So far as Mr. Colby's readers can know from the *Banner*, Mr. Tice is not yet free from the charge of being a 'liar' and 'thief.'"

We were not aware that we made any confession in open court or elsewhere, that amounted to a complete vindication of Mr. Tice at our hands. We here publish just what we did say in open court, as it was taken down by Mr. Irwin, a stenographic reporter, and we are perfectly willing that it shall be construed in any manner that may suit the views of our readers. We will send a copy of that stenographic report, as prepared by Mr. Irwin, to Col. Bundy, and ask him to publish it for the information of his readers. We will do the same as to the *Banner of Light*, and hope it will give the same a place in its columns. The so-called confession was as follows:

"In view of the evidence that has been given here, the truth of which I do not question, I am satisfied I have done Mr. Tice a great injustice, into which I have been led by my over-confidence in the integrity of Alfred James, who, I have reason to believe, is a most infamous scoundrel; and, under the instruction of my counsel, that I have brought myself within the letter, if not the spirit, of the law of libel, I withdraw my plea of not guilty and plead guilty."

In the same editorial the *Journal* says:

"In passing, we wish to assert, and to hereafter maintain if need be, that the vast amount of fraud practiced by tricky mediums and persons assuming to possess medial gifts, has been greatly augmented by the policy of Mr. Colby in defending such persons in the *Banner of Light*; that J. M. Roberts, in his editorial capacity, is but the creature of the *Banner's* policy carried one point further than yankee discretion permits the Boston paper to go, and that in rebuking Mr. Roberts this should be constantly borne in mind, and the responsibility of his acts divided with his teacher."

Who but as mean and contemptible a wretch as John C. Bundy would give us the insult contained in that repetition of an oft resented and answered falsehood. Bundy, stupid and stolid as he is, knows well that he could give us no greater offence than to allege that we have been influenced in our editorial course, in the least degree, by Mr. Colby or the *Banner of Light*; and hence he harps upon that one string of his badly used up "journalistic" fiddle, to the derision of all but the complacent receivers of this flattery, from their friend, Bundy, and from their worthy contemporary, the *Journal*. Mr. Colby and the *Banner of Light* are no more in accord with us, in our defence of assailed media; than is the *R.-P. Journal* and Col. Bundy; and instead of sympathizing with us in that work, they have done all they felt they could afford to do, to hand those mediums over to the destruction that their Bundyite enemies of the Fools' Brigade have from time to time prepared for them.

If the *Journal* must lie, it would show its good sense by not making its falsehoods quite so conspicuous as it does, when it pretends that the *Banner* is in accord with MIND AND MATTER, in the latter's defence of assailed mediums. A stupid lie is the highest crime a liar can be guilty of. The Spartans taught their children to steal, and, to emphasize their teaching, they taught them that the criminality of the act consisted wholly in being caught in the theft. While we would advise Col. Bundy not to persist in his lying—yet if he will not heed that advice, for the credit of journalism, we ask him not to make his untruthfulness as apparent as he has done in this matter.

CHARLES R. MILLER AND HIS "CIRCULAR" JOIN OUR ENEMIES; AND COME TO GRIEF.

In Miller's *Psychometric Circular* for April, under the heading, "Roberts vs. James," Charles R. Miller has seen fit to go out of his way to justify and uphold the conduct of Alfred James in connection with the efforts that have been made, and which are still being made, by ruthless enemies to injure himself and suppress MIND AND MATTER. We cannot say that we regret this step on the part of Mr. Miller, because it leaves us a clear field to face our foe, and to state facts that justice to ourself demands should be made public at this time. In order that the reader may have the whole ground of Mr. Miller's enmity to us before them, we will quote his whole editorial:

In announcing the result of the trial for libel, in which Mr. J. M. Roberts was defendant, that gentleman says:

"By Mr. James' statements and conduct, even more than by the evidence of the Commonwealth's witnesses, we were most reluctantly forced to conclude that he was even more dishonest and morally depraved than Mr. Tice had charged him with being. Convinced of this fact, and that we had in several respects done Mr. Tice injustice, we felt it our duty to confess that fact."

"The editor of MIND AND MATTER bases his complete recantation of the charges he had made against Mr. Tice on the fact that—"

"He (Roberts) had been greatly deceived by Alfred James, in relation to the treatment which he had received from Tice; and that by his dishonesty, untruthfulness and hypocrisy, we had been misled into publishing things of Mr. Tice, in connection with what we felt was a proper defence of him (James), which, if we had known the truth in regard to Mr. James' true character as a man, we would never have published."

"Mr. Roberts further says, that 'by his dishonest, untruthful and depraved conduct as a man

toward myself,' he 'has rendered it utterly impossible for us to have anything further to do with him in any way whatever.'"

"It must, we suppose, be left to the future to determine whether Roberts or James is the greater gainer by the cutting-loose process. We, however, have no reserve or hesitation in giving expression to our opinion, which is, that Mr. James is not deserving of the bitter invective and violent denunciation which Mr. Roberts has so remorselessly levelled against him."

"It is now nearly four years since Alfred James has, as a medium for varied phases of phenomena, enjoyed our confidence, and we know nothing save this sudden change of attitude of MIND AND MATTER toward its principal contributor, to warrant us in any withdrawal of the confidence heretofore reposed in Mr. James."

So much for Mr. Miller and his opinion of ourself and Mr. Alfred James, respectively. We can only say that we should regard any favorable opinion of us from such a source as our deepest reproach. We are glad to know just who and what Mr. Miller is as a man, and as the editor of the mouthpiece of the spirit enemies of truth. He has at last given us the opportunity we needed to meet these foes of all that in Spiritualism is worthy of the acceptance of sensible and right-minded people. To show that Mr. Miller is not in ignorance of the malignant and unscrupulous hostility of Alfred James toward ourself, we need only say that it was he who gave us the first information in relation to his (James') contemplated treachery toward ourself. When, some weeks since, we were in Brooklyn, looking up the facts in relation to the Brooklyn conspiracy to injure Mrs. Reynolds, Mr. Miller asked us if we were aware of the bitter hostility of Kate James toward ourself. We replied that we knew nothing whatever about it, and cared less. Mr. Miller then said that he felt that I ought to know it, and went on to say, in substance, that a short time before Mrs. James had come to Brooklyn and stayed over night at his house, and that while there she did little else than abuse us in the vilest terms; that she stated that she had been to see Mr. Tice, and was going to see him again before she left Brooklyn. We learned at the same time, at Mr. Miller's office, that the last number of the defunct *Two Worlds* contained an announcement that the trial of the indictment against us, for libel, had been set down for the following Monday, one week thereafter.

On our return from Brooklyn, we went down to Mr. James' residence, in the evening, to have our semi-weekly sitting with him, but found him in a most disgusting condition of intoxication, and wholly unfit for the exercise of his mediumship. We were about leaving, when Kate, his wife, as she claims to be, in a most abominably impudent manner, and without assigning any reason therefor, made threats of a most slanderous character against us. Now, fully aware of her malignant purpose to do us any injury that was in her power, we left the house, saying to Mr. James as we did so, "If you ever sit, again, for me, it will have to be somewhere else than here, for I will not again submit to the abuse of that vile woman." Before leaving, however, we had learned from James that he had been subpoenaed as a witness in the libel case. On calling on our counsel the next morning, we found that they were not aware that the case had been set down for trial, and that James had been subpoenaed as a witness for the Commonwealth. This was the first intimation we had that James was intending to testify against us. Notwithstanding, we subpoenaed him, serving the writ ourself. In our interview with him, we found that he was fully enlisted against us, although yet manifesting a little shame at his humiliation, and we left him in the hope that his final fall might be still averted.

A few days thereafter, we were informed that the Jameses had been visited by Mr. and Mrs. Tice, and that Mr. James had signed some paper that had been prepared for him, which Mr. Tice had taken away with him. Our informant further stated that the Jameses alleged that the paper given to Mr. Tice was a contradiction of all that Mr. James had previously stated to the prejudice of Mr. Tice, in his (Tice's) treatment of him, and that both the Jameses had declared that they could and would so testify as to secure our imprisonment. At the several times the case was called, (for there were two or three postponements) the Jameses were in court among the witnesses for the Commonwealth, and in full sympathy with the prosecution, which was manifested to the disgust of every one who knew the enormity of their moral turpitude.

The Commonwealth closed the evidence for the prosecution without calling James to the stand. Why they did not, we do not know. As our long and persistent defence of Mr. James had been based on our belief in his honesty and truthfulness; and as the testimony of the Commonwealth's witnesses had satisfied us that James had lied to us in every essential particular, we could not consistently call him as a witness, and we closed the case, after being ourself heard as a witness, by withdrawing our plea of not guilty, and submitting to the judgment of the court.

What the objects and motives that influenced Mr. James to seek to injure us in the manner we have stated were, we know not, nor care not; they concern him and not ourself. If we have said anything that those facts do not warrant, of Mr. James, we fail to realize it. If they do not show him to be "dishonest," "morally depraved," "untruthful," and "hypocritical," the reader can judge. It is that conduct of which Mr. Miller says: "We have no reserve or hesitation in giving

expression to our opinion, which is, that Mr. James is not deserving of the bitter invective and violent denunciation which Mr. Roberts has so remorselessly levelled against him." It is no doubt quite natural that Mr. Miller should entertain and express such an opinion, but it is equally natural to conclude that Mr. Miller would have been guilty of the same disgraceful treatment of us under the same circumstances. It is therefore quite natural he should endorse, in James, the moral obliquity which his natural instincts approve.

We have shown that Mr. Miller evaded or did not tell the truth when he said: "We know nothing save this sudden change of MIND AND MATTER toward its principal contributor, to warrant us in any withdrawal of the confidence heretofore reposed in Mr. James." He did know weeks before the trial from what Mrs. James told him at his own house, that the Jameses were hostile to us, and intending to injure us as we have stated. Mr. Miller will hardly have the assurance to deny this, hereafter.

When Mr. Miller designates Mr. James as the "principal contributor" to MIND AND MATTER, and italicizes the designation, he only shows that he is as foolish as he is untruthful. Beyond the affidavit made by Alfred James, that he practiced no such deception in Brooklyn as that he was charged with, a letter to Mr. Tice, and a letter to John C. Bundy, we do not remember that we have published anything contributed by Mr. James to MIND AND MATTER. For Mr. Miller or any one else to claim that Mr. James was the author of any one of the communications received through his mediumship and published by us, is simply preposterous. If Mr. James makes such a claim, he convicts himself of having practiced deception as a trance medium, as well as a medium for the materialization of spirit forms; and when Mr. Miller claims it for him, he asserts that there is no honesty whatever in James as a trance medium, and that the communications are spurious and worthless in his opinion. In behalf of Mr. James we ask Mr. Miller not to seek to deprive him of this one claim of usefulness, the only one that can with any reason be urged in his behalf. The communications were given to us for publication, not by Mr. James any more than the chair he sat upon when they were dictated to us by the spirits who controlled his unconscious organism. Whether MIND AND MATTER can or cannot get on without those spirit contributions is hardly in question; for if those spirits have anything to say more than they have already said, there are thousands of mediumistic channels, through which they can give to the world what they desire. We regret, however, that they should be compelled to open other channels of communication with ourself and the public, at a time when "hell" itself has been turned loose to interrupt their great and important work.

Friends we feel that we stand alone in the journalistic field doing battle against the spirit and mortal foes of Spiritualism, but there we will stand until we are reinforced, by a style of Spiritual journalism such as a rapidly growing sense of the needs of the hour will enforce. The *Psychometric Circular* has invited its doom, and its end draweth nigh; for wise and powerful spirits will not long tolerate the unfaithfulness and treachery to the cause they inaugurated, that Mr. Miller has made so apparent.

A New Lecturer and Medium.

CHICAGO, April 23d, 1882.

Editor of Mind and Matter:

Mrs. Isabella J. Field, (formerly Mrs. Isabella J. Scott), one of our most recently developed lady lecturers, is about visiting the village of Geneva Lake and other villages of Wisconsin, and would like appointments in that part of the country to lecture.

Mrs. Field has been lecturing on the south side of Chicago, on the corner of Butterfield and 26th streets. She is a good lecturer and test medium, and bids fair to become one of the best. We have listened to her spirit guides expound the logical truths of Spiritualism and describe spirits from the rostrum. She will lecture at least three or four times a week. It is a pleasure as we now know, that after so much suffering as she has endured during the past three years of her development into mediumship, from the spirits of opposition or contraband spirits, as they call themselves, that she is safely placed now in her proper condition. She is a trance medium and therefore relies entirely upon the spirits to do the work. Her Indian control improvises beautiful poems after each lecture, and sings the songs she sang in her forest home when upon the earth nearly a hundred years ago.

G. S. GRANGER.

A Card.

PHILADELPHIA, Pa., April 25, 1882.

Editor Mind and Matter:

Allow me to say through your valuable columns that I must insist that those who desire to correspond with me shall furnish postage stamps, in order to pay expenses. My correspondence is very large, and it costs me a small fortune to buy postage stamps and stationery. I shall be pleased to correspond with any one, but must insist upon their furnishing the postage.

Fraternally Yours,

WILLIAM H. DRAKE,
Psychometer and Seer.

Notice.

A respectable widow lady would like a nice person to advance her \$100, where he or she can board it out and have a very comfortable home. Very best of reference given. Address, MIND AND MATTER Office, Philadelphia, Pa.

From a Philadelphia Correspondent.

PHILADELPHIA, Pa., April 24, 1882.

Editor of Mind and Matter:

I had the extreme pleasure of listening to our very radical inspirational speaker, Mrs. Colby, yesterday. Although she waged a fearful war upon some of my heart's cherished idols, still I must acknowledge that, as a reasoner, as an exponent of truth, as a clear, forcible speaker, she stands pre-eminently in the front rank. She clearly showed up many of the inconsistencies of the Bible and of Spiritualism. Her mission, like Robert Ingersoll's, is to tear down, while those who are coming after will build up. May she meet with a warm, loving welcome wherever she goes.

I was quite amused, at the afternoon conference, at the life evinced among the people. They certainly are not dead. Half a dozen wanted to talk at once. In the Brooklyn, N. Y., conference, they have almost to be dragged up to the rostrum; here they could hardly be kept back. It was quite amusing to see one lady persistently stand before the conference, not to say much, but simply to assert her rights as a woman. I admired her pluck. I overheard a man say that women had too much to say. I will prophesy that they will have more to say, in the future, than they ever had in the past. If any one will take the pains to follow up a man who would make a disparaging remark about a woman, they will find him a tyrant at home, and his intellect below the average; and then to hear others get up and try to talk learnedly about materialization. One man made such violent gestures, and got so very excited, that I do believe that he had a serious inflammation, and it hurt him so much to sit still that he was glad to stand up and give vent to his pent up feelings in some way. Then another man got up and made an incendiary speech against spirit materialization. There was about as much truth and sense in his remarks as there is nourishment in a pile full of saw-dust.

When a man or woman talks about a thing they know nothing of, they make consummate fools of themselves. Let these wise-in-their-own-conceit ones study into the laws of spirit control; let them study the laws of Psychology, and know that evil-disposed persons who come to a seance, often control conditions, and they, instead of the spirits, cause the fraudulent manifestations. I know that every honest, pure-minded person who goes to a medium with pure and holy intentions, with a soul hungry for spiritual food, will receive satisfaction; if not, they are satisfied that conditions are wrong, and patiently await the proper time and conditions.

But after all, dear Editor, these fire brands are essential. The common masses would get so stagnant in their ideas that they would hardly know what they believed, unless a bomb shell were fired into their midst, once in a while.

A word for materialization. I have seen the most palpable fraud practiced, and yet I know that there has and can be genuine materializations. Right here I will make public a prophecy I made in the hall on Sunday: That before a year shall have elapsed, materialized spirits will stand upon your public rostrums and speak to you; be seen to walk in your streets; and, also, be seen in many dwellings—where they will be welcomed. I wish to publicly thank those who welcomed me so cordially last Sunday. Every one of them are mediums. They may some day realize how grateful I am—a stranger among them—for their kindly expressions of welcome. They will be richly repaid in the near future.

My principal object in coming to this city, is for the development of my latent mediumistic powers. And I shall give private seances to a limited number each day; but will not allow these seances to interfere with my time for development and proper recreation. Those who want to see a circus performance, or remarkable physical manifestations, need not come to me. I am a psychometrist, clairvoyant, healer, and seer. My fee is one dollar, and those who are too niggardly to pay that, or are not satisfied, need not pay. But I reserve to myself the right to refuse to sit for any one I choose. I am very glad that I did not know the names of any of the parties above mentioned, or I should be dreading a law suit.

Wait patiently, my dear brothers and sisters, who do not believe in materialization, and you will see some of the most marvellous manifestations ever conceived of. You will see convulsions and revulsions of nature, that will make your hearts quake with fear. Thousands, yes, millions, will be swept off of this planet. Where?—where will they be swept to? The premonitions of these things are now among you, and yet you heed not, care not. Who is prepared for the transition? Do any of your conference people know that thoughts are objective? I say they are.

A German lady said, last Sunday, and very truthfully, too, that spirits never materialized. I say that no one ever saw a spirit. They see the object or outward covering, the shadow; but never see the spirit. Can any one see the motive power that controls their own bodies? Do they see any more than the expression of that motive power? You will say, Yes—when transition takes place the clairvoyant sees the motive power escape its prison. Nay, again, they only see the shadow or object. They see the ethereal body which is made up of refined substances from the physical body. They see the body in which the spirit dwells, but never the motive power.

Go ahead, brothers; fight, if you want to. As Tom Paine says, through Mrs. Colby, "Heaven were a dull place, if there were no friction there."

Well, it's bed time, and while my body is at rest, my spirit, inside of its etherealized body, will go to spirit spheres; and I hope I shall meet Tom Paine there, and introduce him to a personage he seems not to be acquainted with. That is, judging from last Sunday's remarks. In my next letter I shall speak of the above mentioned person.

Success to the cause, to the Society, and to your paper. Fraternally,

W. H. DRAKE.

Notice.—Information Wanted.

If George W. Duren, who left Lowell, Mass., for California, about 18 years since, is any where about these parts, his only sister, Mrs. Sarah Taylor, (formerly Sarah Duren), is very desirous of finding him or hearing from him. Any person who can give any information as to his present whereabouts will confer a great favor and be suitably rewarded. Address,

Mrs. SARAH TAYLOR,
Barnston, Chester Co., Pa.

PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited. Circle every Sunday evening, Mrs. Powell, medium.

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ADVERTISEMENTS.

NOTICE

In MIND AND MATTER of March 26th, 1882, we published a full circular, setting forth our purposes in issuing the engraving "Spiritual Mediums." We would refer all for particulars, to that notice, and especially those to whom that and the following circular of Mr. Demarest, our Agent is addressed.

ASTORIA, L. I., N. Y., March 28, 1882.

New York, March, 1882.

The undersigned, being in full accord with the purpose of the annexed circular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Spiritualists, lady mediums and speakers, advocating the cause of Spiritualism, at the following rates:

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[From the "Banner of Light," of April 8, 1882.]
IN RE MRS. CRINDLE-REYNOLDS.

As great difference of opinion exists among Spiritualists equally intelligent, honest and truth-loving, regarding the phenomena occurring in the presence of Mrs. Reynolds, who is alleged to have been repeatedly exposed while in the act of penetrating fraud; and as I have put myself on record, both before a public meeting held in Brooklyn and in the columns of the journal (*The Two Worlds*) formerly edited by me, as concerning her probable complicity in imposture, will you permit me to make through your paper a frank statement of some observations since made by me in her case, together with some of the conclusions to which these observations seem to point?

On the evening of February 20th, ten days after the late "exposure," Mrs. Newton and myself were invited by Judge Nelson Cross, of New York, to attend a seance given by Mrs. R. at 959 Sixth avenue, in that city. We found assembled fourteen or fifteen ladies and gentlemen, of whom only Judge Cross and Mr. Prall were known to us. At the outset, Mrs. Reynolds insisted on being thoroughly examined by a committee of ladies before entering the cabinet, declaring that, for her own protection, she would not again sit for phenomena unless this was done. Mrs. Newton was asked to be one of this committee, and consented. While the examination was going on, I, with others, made a thorough inspection of the corner of the room before which a curtain was hung to serve as a cabinet. It is needless to say that no paraphernalia, nor place of possible concealment for any, was found; there was no passage into another room, nor trap door through the floor; and the ladies reported that they had made thorough work in their investigation, with a like result. Of course Mrs. R. was carefully watched until she went behind the curtain, to prevent her obtaining anything from confederates. Mrs. R.'s outside dress was of dark maroon color.

As usual, in a few seconds after she passed into the cabinet at one side, a form in white, with bare arms, appeared at the front opening, holding the curtains apart for a moment. Next, the curtain at the left side, near which Mrs. N. sat, was drawn slightly aside, and a form draped in figured lace reached forth an arm to Mrs. N., throwing one end of the lace veil over her head, and taking her hand. She noticed that the hand and arm were more plump and round than those of Mrs. Reynolds; and glancing up at the face recognized what appeared to her the unmistakable features of an old and intimate friend of former years. She asked, "Is it C—?" when a quick affirmative response was made by raps, and the figure seemed greatly agitated by emotion. The hand then reached toward myself, and, on stepping near, it was laid gently on my head. But the agitation seemed to increase, as manifested by trembling and rapid breathing, and before I was able to obtain a clear view of the face, the figure disappeared. If this was Mrs. Reynolds, boldly trying to play a game on us, I can see no reason for the manifestation of such emotion; but if it was the dear departed friend whom it purported to be, the emotion was natural and to be expected. This, of course, had more significance to us than it could have to any one else.

But I do not propose to give all the details of the seance, many of which did not differ materially from what has been so often described. I will mention only such as seem most important to the suggestions I propose to offer. A large number of forms appeared, with some apparent differences of height, and a great variety of rich apparel, the presence of which was impossible to account for under the circumstances, on any other theory than that it was brought in by superhuman means, or produced on the spot, as claimed. At one time, two figures stood side by side, for some moments, with distinctly seen features, which appeared natural and mobile, smiling upon those who addressed them, as masks cannot be supposed to do; they moved independently of each other, and finally, by request, slowly sank to the floor, one faster than the other, as if dematerializing from beneath.

At one point, a form draped in white was standing at the parting of the curtains, when suddenly a much larger and taller form appeared to spring forward, jostling aside the first, and presenting herself in clear view. She was instantly recognized by several present as Julia Dean Hayne, and acknowledged their salutations with smiles and most graceful gestures. She was richly and elaborately dressed—the now famous ornamented blue ba-sque, said to have been captured at Clyde, being most conspicuous. She had stood but a few moments, when suddenly the form descended perpendicularly; as if a trap-door had opened beneath, and a slight crash was heard as of some hard substance striking on another. All present manifested great surprise, saying they had never seen anything like that before. But in a brief time than I can write it, the form reappeared at the parting of the curtains, draped solely in white, that is, minus the rich blue ba-sque. Some one remarked that this strange movement must have been performed as a test. The form replied, in a loud whisper, "No; I lost my power, and was dematerialized." "Where is your ba-sque?" was asked. "I lost it; it was dematerialized," was the reply. Directly, either she or the "Gruff" voice in the cabinet (I am not certain which) added, "We will try to materialize it again." Retiring behind the curtain for a few moments, the tall and robust figure (quite different from that of Mrs. Reynolds) again appeared, with the blue ba-sque looking richer than before.

She now asked to have the light reduced, and she would endeavor to come out in the room. This was done. Taking a chair at the right of the cabinet, she sat a few moments, then drew up to a table near by, and taking a pencil and paper lying there, appeared to write a few words. She then came across the room and handed the paper to me, and soon after retired to the cabinet. After the light was raised, I found the name "Julia Dean Hayne" written on the paper. It will be noticed that the last name is not spelled in the usual way (Hyne), but what significance this fact may have I do not know.

After her appeared another remarkable figure, dressed in what looked like a rich, glossy, white, shirred satin, with a jeweled tiara upon the head. In reply to a question, she distinctly said: "I am Lucille Western," and several persons present claimed to recognize her features from acquaintance in life. After showing herself satisfactorily to her friends, she asked that her favorite song might be sung by the company. A lady sitting by my side (who was attending a seance for the first time) claimed, from acquaintance with Miss Western, to know what the song was, and repeat-

ed the first line; but the company appeared unable to sing it. Then was heard from behind the curtain a voice wonderfully sweet and tender, rendering the words in a most exquisite manner. The voice, as it proceeded, seemed gradually to recede to a distance, until it required the utmost intenceness of listening to catch the weird and attenuated notes. It was a most marvellous performance, whoever was the singer. The child-voice from the cabinet (said to be that of "Effie," which had been often heard addressing individuals of the company, and making amusing comments on the performances), now remarked, in a tone of surprise: "Why, she went away off in another room to sing. Isn't that funny?"

But I pass to what seemed the most singular and significant part of the seance. While everything was proceeding to the apparent satisfaction of all present, Judge Cross remarked that it would be a very convincing thing if now, under the strict test-conditions that existed (the medium and cabinet having been so thoroughly searched), the mischievous spirits should bring in some masks and paraphernalia such as had been found at the Brooklyn and Clyde exposures. This would demonstrate their power to do so. The child's voice from the cabinet responded to the effect that it would be a good thing. The Judge then asked "Effie" if she would not go and "bring in some of the bad spirits." She answered favorably, when instantly the "Gruff" voice interfered and said it must not be done—it would be dangerous. Nothing more was heard of the child for some time. At length a figure appeared at the opening, very heavily draped, so that I could see no face. Judge Cross said he could perceive the outlines of a dark face, and others remarked that they thought it was a negro. Suddenly the voice of Mrs. Reynolds was heard to exclaim, "Oh, my God!" when she instantly appeared at the opening, apparently pushing aside this veiled figure, and swinging her arms about her head as if fighting off a swarm of hornets. She was dressed as she had entered the cabinet, and appeared to have her eyes closed as in a trance. The "Gruff" voice was heard to exclaim, "The devils are at their work!" In a moment or two, Mrs. R. disappeared behind the curtains, when a lively scuffle was heard in the cabinet. The noise of feet shuffling on the floor and striking against a tin-trumpet which I had observed within the enclosure, were very plain, and continued for some moments. While we were wondering what all this could mean, a white object was seen to rise above the curtain (about four feet high), and, pausing an instant at the top, fall over to the floor. On examination, this proved to be a bundle of white tulle, about three yards in length. "Mr. Gruff" assured us that it had been brought in by the evil spirits, and he had gotten it away from them. "They had a mask, too," he added, "and I tried to get that, but they got away with it."

"Did they materialize these things?" was asked.

"No; they brought them from outside. The cloth, as you can see, was not materialized; else it would dissolve in your hands."

I secured a portion of this fabric, which was apparently woven in a material loom, and from its new appearance, may have been taken directly from some store.

Judge Cross then asked "Effie" if she had brought those bad spirits in. "No," she replied, in half-frightened tones, as if conscious she had done mischief, and was alarmed at the consequences. "I saw them standing round, and I just went and spoke to them, and they came right along. There was a man and a woman. I didn't bring them, they came themselves."

After the excitement attendant upon these occurrences had subsided, another figure appeared at the parting of the curtains—that of a stout woman, with a white kerchief about the neck, and a black apron on. Directly, the mediums form appeared standing beside her, so that both were seen together for a moment. Mrs. R. appeared to be still in a trance, and soon came out and took a seat near me, presenting the usual signs of a person slowly awakening from an unconscious state. She appeared to know nothing of what had taken place, and manifested surprise and mortification when shown the piece of fabric which had been thrown from the cabinet—protesting that she had nothing to do with bringing it there. This seemed altogether probable, from the thorough search made of her person and the premises at the outset.

COMMENTS.

Without assuming to pronounce too hastily or positively on the significance of these occurrences, I will venture to say that in my judgment they point obviously to the theory of malicious or mischievous spirit intervention. I regret that the hasty departure of Mrs. Reynolds for California did not allow me further opportunities for verifying the observations of that evening. But another seance with the same medium, attended by me upwards of a year since, in Philadelphia (of which a partial account was given in the *Banner of Light* at the time), strongly corroborates this theory. More fully stated, the probability now seems to be this—that Mrs. R. is a medium for genuine materialization phenomena, but that, under certain circumstances, mischievous or malevolent spirits have the power to intrude themselves, perhaps overpower her usual controllers, bring in masks or other paraphernalia of deception, use her as an unconscious instrument of personation or other false representation, and thus throw discredit on her mediumship and misty investigators—all doubtless for the purpose of discrediting Spiritualism and preventing the acceptance of the truth.

At all events, after what I have witnessed on the occasions referred to, I cannot wonder that many intelligent people have become firmly convinced of the reality of spirit form presentations through Mrs. R.'s mediumship. In fact, I now see no way to avoid this conviction, notwithstanding the ingenious attempts made to explain all as fraudulent. Nor, on the other hand, can I doubt the reality of the attempts at deception by fraudulent presentations in her presence, as repeatedly detected. And I fully accord with the indignant denunciations of such fraud, whatever its source. But, in my opinion, as enlightened by these recent observations, there is room for reasonable doubt as to whether Mrs. Reynolds herself is the active, conscious, and wholly responsible agent in such fraud. The indications are strong that it comes from a source beyond her—that is, from invisible beings who are hostile to the spread of spiritual enlightenment, and are using infernal power and ingenuity to bring into discredit this latest, and in one sense crowning form of spirit manifestation. I do not presume to deny that Mrs. R. may be capable, under stress of tempta-

tion, of purposely engaging in fraudulent performances. My acquaintance with her is not sufficient to justify an opinion on that point. I only say that, in my judgment such intentional fraud has not yet been proved; and until it is, she, like any other accused person, is entitled to be presumed innocent.

In my past experience with spirit manifestations, extending over a period of nearly thirty years, I have met with occasional proofs that such hostility as is spoken of above exists among a certain class of spirits, though I am aware this is disputed by many intelligent Spiritualists, and also by some spirits. But personal evidences have forced upon me the unwilling conclusion, not only that such hostility to the light of spiritual truth exists, but that its forces are organized, powerful, alert and crafty, and ready to intrude themselves wherever they find a way open; and they may be expected to be most active in exercising their wiles and exhibiting their hostility wherever the most successful inroads are being made on the kingdom of darkness. More than once have my companion and myself encountered, in even a life-and-death struggle, these unseen antagonists of the truth; and to us it does not seem incredible that they should assail Mrs. Reynolds in the way alleged. Let us not, then, be too hasty in adjudging her to be the deliberate and guilty agent in perpetrating these frauds. She may, after all that has been said, be more sinned against than sinning.

Yet it is doubtless true, as a general spiritual law, that malevolent spirits are able to approach and operate through mediums only when there is something in their moral or physical conditions which gives such beings a hold. They may, therefore, be indirectly responsible. It is alleged by those better acquainted than myself with Mrs. R. that she is strongly characterized by avarice; and this may not only have opened the door to evil influences, but also may have led her, for the sake of money, to consent to sit for materialization too frequently—that is, oftener than the requisite elements for genuine form presentations can be generated in her organism. This would give rise to a temptation to supplement the genuine with the simulated. And this depleted physical state would also render her still more open to approaches from mischievous spirits, while it would weaken the power of her well-disposed guardians to protect her, and thus her own form might be made use of for deceptive presentations, unconsciously to herself.

But more than this, experienced investigators well know that the mental states of the company present always have more or less influence upon spirit manifestations of every kind. It is always to be expected that an audience largely composed of persons full of doubts, and of suspicions of fraud, will generate an atmosphere which is not only unfavorable for the best demonstrations, but which is specially favorable to the operations of invisible tricksters and malignants. It is evident, from the statements that have been published, that many of the persons present at the late exposure in Brooklyn, were not only strongly suspicious of fraud (and doubtless as seemed to them with good reason), but several had actually preconcerted an attempt at exposure of it. This state of things must have been known to the hostile invisibles, always on the alert, and no doubt furnished just the mental atmosphere in the seance room necessary for their complete success in overpowering the spirit guardians of the medium, and so managing things as to produce seemingly overwhelming evidence of imposture on her part. That there was fraud on that occasion there seems to be no question, and it cannot be too severely denounced. But that Mrs. Reynolds had any conscious participation in it remains to be proved; while it is plain that the active expositors of it themselves furnished, unwittingly, through ignorance of spiritual laws, the very conditions necessary for its perpetration.

It is not for charity or leniency toward an erring medium that I am now pleading, but for simple justice and truth. For myself, though I am aware that I shall offend many friends whose good opinion I value, I cannot afford to pass a snap-judgment in this case, founded on imperfect knowledge of facts—as it seems to me some Spiritualists have done in their well-meant zeal against fraud. I must be excused if I endeavor to get at the bottom facts in this and any similar case, and withhold my condemnation of individuals until these facts are ascertained, and I know where the condemnation justly belongs.

In the meantime it is greatly desirable that there should be, on the part of both Spiritualists and all investigators, a better understanding of spiritual laws, and action in conformity with them. These "exposures" may be expected to occur until we learn these laws and heed them. Mediums must learn the importance, above all things, of spirituality, which means purity, unselfishness, aspiration and supreme devotion to truth and human good. Without this they are never safe from the intrusions and machinations of the evil-disposed of the invisible world. And they should never resort to the practice of mediumship merely as a means of livelihood, but only from overmastering convictions of duty and love of truth, sufficient to raise them above the power of temptations to fraudulent practices.

Investigators, too, whether Spiritualists or non-Spiritualists, must learn to bring to mediums always an atmosphere of sincerity, purity, and earnest aspiration for truth, instead of distrust and suspicion. To this end it is important that mutual acquaintance and knowledge of antecedents, sufficient to ground confidence upon, and some acquaintance with spiritual laws and the action of subtle forces, should precede an introduction, especially to the higher phases of spiritual phenomena as exhibited in full-form presentation, or "materializations." Is it not a great mistake to offer these profoundest and most startling mysteries of Spiritualism to promiscuous crowds of unspiritual skeptics, totally unprepared by previous experience to understand the laws of their production, or to appreciate their significance? They are too extraordinary for general credence without gradual approach. Jesus, according to the record, when about to attend a seance for transfiguration and materialization, in the seclusion of a mountain, did not invite the Jerusalem mob to go along. Neither did he send invitations to the chief priests and members of the Sanhedrim. He did not even take with him the chosen twelve of his disciples; but he selected from them the three who were doubtless best prepared by spiritual growth to profit by the occasion—namely, Peter, James and John. And the seance appears to have been entirely successful and convincing.

The attempt to exhibit these advanced phe-

nomena, requiring most delicate conditions, to promiscuous crowds, has opened a wide door for imposture and fraud, and thus tended naturally to throw discredit upon the whole thing in the popular mind. The time must come, as these things are better understood, when combined and organized measures will be taken by the friends of spiritual truth to provide, under competent and trustworthy management, suitable conditions for the orderly exercise of the various phases of mediumship, including that of form presentation, employing only trustworthy instruments, and securing to these such material compensation as the case requires, without the necessity of their collecting pay of individual sitters, or feeling any anxiety about the supply of bread and butter. To the higher or more advanced phases, only those investigators should be admitted who give proof of honesty of purpose, and who have acquired some suitable preparation by acquaintance with the laws involved. In this way it may become possible to obtain such results as will command the confidence of intelligent truth-seekers, and satisfy the yearnings of sorrowing hearts by unmistakable interviews with their departed friends. The shows got up by individual and irresponsible persons, who exhibit merely for gain, would then cease to attract the attention of intelligent people, or to compromise the truth by the admixture of fraud. All honest investigators should co-operate to secure these better conditions.

In conclusion, allow me a word in deprecation of the intense antagonism which seems to have sprung up among Spiritualists over this matter. Parties have taken sides, and are hurling at each other most unseemly epithets and harsh accusations. And chiefly, as I am constrained to believe, because of too hasty judgments respecting certain occult phenomena which have been as yet but imperfectly investigated! It is not to be expected that all will see or think alike, at once, on these matters. "Harmony," in the sense of entire agreement on all subjects, may be neither possible nor desirable. But harmony in the sense of mutual courtesy, toleration, and urbanity of manner, are possible, at least among all right-meaning people, and they are eminently desirable among seekers for spiritual truth. It is unreasonable to assume that any earnest Spiritualist can be an "abettor" of, or even indifferent to, fraud; and if he fails to find it where more superficial investigators (or those who do not investigate at all) surmise that it exists, his motives may be at least as worthy and his judgment as accurate as that of more hasty judges. Blackguardism and billingsgate are utterly out of place in advocates of a grand philosophy of life. "Let us have peace."

A. E. NEWTON.

Testimonial to the Medium Jesse Shepard.

Editor of *Mind and Matter*:

At a meeting of the auditors after the extraordinary farewell seance of the medium, Jesse Shepard, held at the residence of Dr. J. W. Dennis 319 West Fourth Street, Cincinnati, on Tuesday night, April 18th, 1882. Dr. Dennis was elected President, and Mrs. Mabel Alford, Secretary; and the following expression of sentiment offered by Judge Carter was unanimously adopted and subscribed.

For the past few months, the distinguished musical, test and artistic medium, Jesse Shepard, has been giving his incomparable seances at different residences in this city, to the satisfaction and gratification of numerous auditors who have had the privilege and pleasure of attending them, and for the furtherance and growth of the cause of Spiritualism among the best people, bringing, as he has, a revival in quarters unknown before.

We who are now assembled at this farewell seance, take particular pleasure in commending the great success which has attended his universal spirit powers and genuine spiritual gifts; and we have no hesitation in declaring that he is unique in his artistic and aesthetic mediumship; and we feel grateful to his band of controlling spirits, and to himself, for the opportunities and privileges we have enjoyed in attending his seances.

We therefore gladly avail ourselves of the occasion to express in earnest and sincere terms our heartfelt thanks to Mr. Shepard and his attending spirits for the pleasure afforded us, the knowledge presented and the edification obtained from time to time. We rejoice in the superiority of his mediumship, appearing in so many various and diverse phases, as it does. We have had through him the highest spirit manifestations of instrumental and vocal music—unsurpassed, we think, in mortal life. We have had independent voices and conversations in different languages—English, German, Greek, Latin and Hebrew—and giving us many and various tests; and we have had writings in modern and antique tongues, and all kinds of physical as well as psychological demonstrations, astonishing and confounding us, to which in multitude we can only now refer, but not enumerate.

We desire to express our best wishes for Mr. Shepard's personal health and prosperity, and bespeak for him the continued care of the spirits; and trust that at an early opportunity he may be enabled to return to us, to receive a warm welcome.

A. G. W. Carter, Mrs. Miranda Carter, Robert Leslie, S. Coburn, M. G. Youmans, James W. Dennis, D. D. S., Mrs. C. E. Dennis, Caroline Aznar, A. Zipperlen, M. D.; E. S. Walker, M. D.; H. S. Stiles, Mrs. M. A. Stiles, Miss Mary Zipperlen, Miss Hermine Zipperlen, Miss Mabel Alford, Miss Rachael Kuhn, M. H. Tilden, with the qualification as to the source of the power of the medium, but no fraud or deception.

Resolved, That the proceedings of this meeting be published in the *Banner of Light*, *MIND AND MATTER*, and the *Voice of Angels*.

On motion, adjourned.

J. W. DENNIS, President.

MABEL ALFORD, Secretary.

Cincinnati, April 19, 1882.

The saddest, most deplorable mistake that man in his ignorance and credulity ever makes, is to suppose that he can evade the operation of natural laws by going into partnership with a being who is superior to Nature—a being who himself violates these laws with impunity, and who shields his favorites from the penalties due to such violation.

What we call death is just as good—just as desirable under proper conditions as what we call Life—neither being good nor desirable except under natural or normal conditions.